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A Reformed Weekly

MAY 8, 1992/47th year of publication/No. 2306

Christian scientists contemplate 'proof' for the Big Bang

Marian Van Til

ST. CATHARINES, Ont. — The April 23 announcement that a handful of scientists have detected the evidence many have been looking for to validate the "Big Bang" theory is still sinking in in the scientific community at large.

The evidence which seems to confirm the Big Bang was found by the Cosmic Background Explorer (COBE) satellite launched by NASA in November 1989. A team of 18 astrophysicists and cosmologists led by 47-year-old George Smoot of Lawrence Berkeley Laboratory in Berkeley, Calif., spent months analyzing COBE's data before they announced what they feel are monumental findings. The announcement was made in Washington, D.C., to 80 physicists who were meeting as members of the American Physical Society.

Ripples have never been so significant

What COBE discovered, Smoot said, were "ripples" in the primeval cosmic background microwave radiation which most scientists believe is left over from the Big Bang. Those rippies, miniscule but detectable for the first time, explain something which has baffled astrophysicists and cosmologists: previously the microwaves appeared to be smooth and uniform, indicating that matter resulting from the Big Bang would have to have been dispersed evenly.

But the cosmic distribution of matter is not uniform; it occurs in clumps. So scientists concluded that if the Big Bang theory were to be given credence there would have to be variations in that background microwave radiation. And it turns out those variations do exist — we simply couldn't detect them until now.

So beautiful'

Smoot's words while announcing the find have already been quoted often: "If you're religious, it's like looking at God. The order is so beautiful and the symmetry so beautiful that you think there is some design behind it." And "religious" or not, the announcement, various Christian observers point out, is peculiarly captivating the secular media.

So how *are* Christian scientists reacting to this news which *Maclean's* magazine describes as "apparently show[ing] the origin of the universe"?

Because the discovery was announced so recently to a rather rarified group, most people in astrophysics and related fields have yet to see the scientific papers which accompany and support Smoot's findings. So the Christian astronomers C.C. interviewed were cautious about making pronouncements on the ultimate impact of the discovery.

Struck by euphoria

Vince Van Dijk, a physicist at Redeemer College, Ancaster, Ont., knew only what he had read in two Toronto newspapers about the discovery. He couldn't make an assessment yet, he said, but was "quite struck by the euphoria, the emotional aspect" surrounding the discovery. He said that one of his colleagues, an astrophysicist at McMaster University in Hamilton, Ont., initially felt "the discovery was oversold."

Frans Koffeeberg, astronomy professor at Brock University in St. Catharines, Ont., commented, "It makes me want to see the original paper or results before I can judge its significance."

Howard Van Till and Richard Hodgson both teach astronomy (Van Till at Calvin College in Grand Rapids, Mich., and Hodgson at Dordt College, Sioux Center, Iowa). They had both heard somewhat more about the discovery, though they, too, had not yet seen anything about it from scientific sources.

They both noted that the discovery of what Hodgson calls the "inhomogeneities" in the background microwave radiation was "expected" by the vast majority of people working in the field, despite the fact that, in Van Till's words, "at first look the ... radiation did appear to be perfectly uniform ... instead of the lumpiness that we see."

Van Till admits he wants to see scientific and not just media reports on the issue before making an absolute judgment. "I always avoid the word 'proves'," he says, "but if the reports are true it promotes confirming evidence for the consistency of the Big Bang theory." Hodgson's reaction was similar to Van Till's.

(For more on the response of Van Till, Hodgson and others, see **THEOLOGY** *-- p. 2...)*

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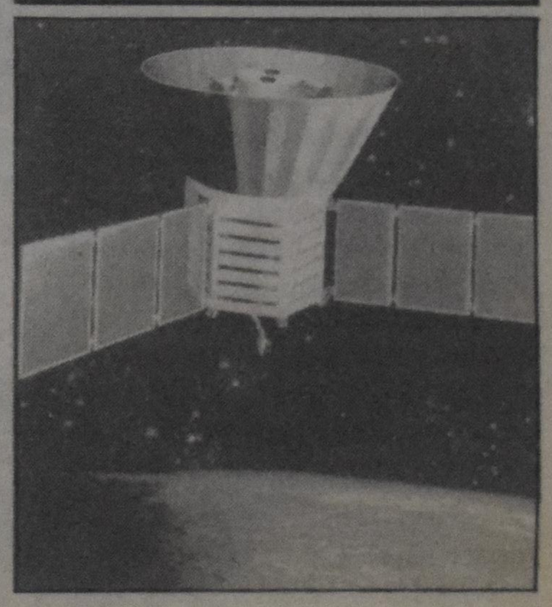


Photo: NASA

The COBE satellite: a deceptively simple-looking machine uncovering mysteries of the universe.

Recommended preamble to Constitution affirms "supremacy of God"

Bill Fledderus

OTTAWA — A poetic preamble which affirms "that our country is founded upon principles that acknowledge the supremacy of God" has an excellent chance of being enshrined in Canada's Constitution, according to John Redekop, a political science professor who helped write it. Redekop is a former moderator of the Canadian Conference of Mennonite Brethren Churches.

The preamble is meant to be a short piece of poetry in understandable, every-day language that citizens can point to as a way of explaining what it means to be Canadian — "a written flag capable of flying in our hearts and minds," according to the federal government's committee on constitutional reform. The committee, chaired by M.P. Dorothy Dobbie and Senator Gerald Beaudoin, released its final report March 17.

The wording of the preamble recommended by the Beaudoin-Dobbie committee (see sidebar) was penned with input from Rev. Brian Stiller, executive director of the Evangelical Fellowship of Canada and former Anglican primate Archbishop E.W. Scott.

"People are already citing it, and teachers are showing it to their pupils," says Redekop. "I've lost track of how many copies of it have been requested and mailed out. Its popularity is amazing considering that it has not even been fully okayed yet."

The only negative response Redekop is aware of is a letter by Philip Jones, the president of the Humanist Association, who claims that the reference to God marginalizes non-believers.

Stiller is actively promoting a letter-writing campaign to ensure the "supremacy of God" phrase stays in the proposed Constitution.

Nothing new

The preamble has several

See **PREAMBLE** -- p. 2...

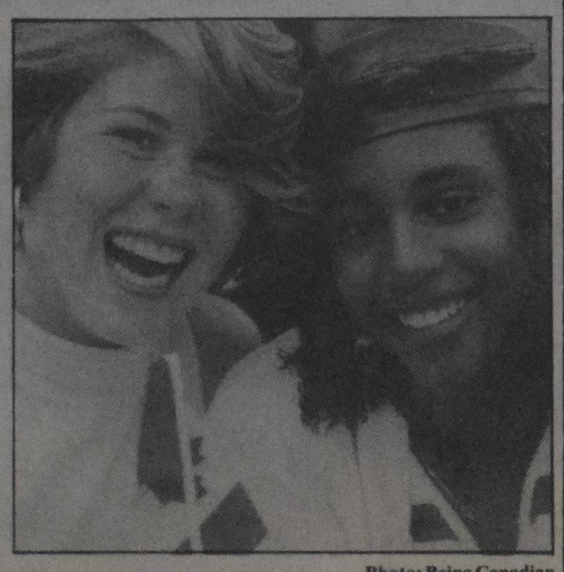


Photo: Being Canadian

The preamble to the Constitution should be a flag capable of flying in our hearts and minds, says the Beaudoin-Dobbie report.

PREAMBLE

We are the people of Canada,
drawn from the four winds of the earth,
a privileged people,
citizens of a sovereign state.

Trustees of a vast northern land,
we celebrate its beauty and grandeur.
Aboriginal peoples, immigrants,*
French-speaking, English-speaking,
Canadians all,
we honour our roots and value our diversity.

We affirm that our country
is founded upon principles that
acknowledge the supremacy of God,
the dignity of each person,
the importance of family,
and the value of community.

We recognize that we remain free
only when freedom is founded on
respect for moral and spiritual values,
and the rule of law
in the service of justice.

We cherish this free and united country,
its place within the family of nations,
and accepting the responsibilities
privileges bring,
*we pledge to strengthen this land**
as a home of peace, hope and goodwill.

*** The word "Aboriginal" may be changed to "first" and "this land" may become "our land."**

Thinkbit:

The church is very good for the British Isles. It gives the English something to preach about, it gives the Welsh something to sing about, it gives the Irish something to fight about and it gives the Scots something for nothing.

Source unknown.

News/Agriculture

Theology and science not strange bedfellows, scientists say

Marian Van Til

ST. CATHARINES, Ont. — As reported on the front page, C.C. asked several Christian astronomers to assess the impact of the discovery of what many other scientists are seeing as proof of the Big Bang theory.

Howard Van Till, astronomy professor at Calvin College, Grand Rapids, Mich., was judicious about attributing theological implications to this discovery, a penchant he feels that particularly North Americans have. Van Till resists the notion that the Genesis Creation story tells us "what happened when" or that it's a story we can use to prove "historical particulars." Nor was Creation "magical," somehow unlike God's other work, Van Till asserts.

He believes instead that the scientific evidence from such discoveries "demonstrates the fruitfulness of theories that assume cause and effect. It tells us [who are] committed to Christian theism that the created world has a functional integrity. It challenges the concept of special creation that pictures God's creative work as something wholly apart from his upholding work" [from the laws he established which *govern* creation].

Van Till was quick to point out that that does not exclude miracles. In fact, he asserted, "Miracles are given greater importance. They're freely performed by God for their special revelatory significance. It makes miracles free and optional rather than another cog in the gears of creation machinery."

'Let there be light'

Richard Hodgson, astronomer at Dordt College, Sioux Centre, Iowa, was willing to say that "from preliminary evidence [the discovery] *is* going to reinforce some form of relativistic theory." (He explained that there are various "relativistic theories" — so named because of Einstein's Theory of Relativity — all of which incorporate a Big Bang.)

"That there was a Big Bang has been the predominant view since the 1920s," noted Hodgson, "and the evidence is increasing. I would say there's a lot of supporting evidence for a cataclysmic explosion. And these inhomogeneities in the background radiation do appear to support it [even more]."

He continued, "I do feel very deeply that [as a result] we may get some more insight into how God created the universe. We have to look at the evidence; we don't tie God's hands."

Hodgson, at one time an Orthodox Presbyterian minister as well as an astronomer, then made this unusual observation: "I don't have to read too much into Genesis 1 but I've always thought it's a curious thing that the opening words of God are, 'Let there be light.' Light was the only form of electromagnetic radiation known to the Hebrews. But Moses may have been writing better than he knew — of course he had a very good author! The initial part of the [creation] explosion would have produced radiation first — including light — and then matter. I've always been struck by that but I don't want to be dogmatic."

No discrepancies between the Bible and science

Some conservative Christians, such as well known "creation scientist" Henry Morris who heads the Institute for Creation Research in Santee, Calif., still maintain that such evidence does not fit with the Genesis Creation story. He believes there's scientific evidence for saying that Creation occured within the past 10,000 years and that the six days of Creation were literal days as we know them.

Other scientists feel that such discoveries are no threat to the biblical Creation story, but they, like the scientists C.C. interviewed, interpret that story differently.

Brian Stiller, head of the Evangelical Fellowship of Canada (EFC), told *Maclean's*, "At the heart of the idea of the Big Bang is the notion that creation came at some point in our history — and that is very consistent with the biblical view of Creation."

Maclean's quotes Arnold Wolfendale, Britain's astronomer royal, as saying, "I think one could argue that these results firm up one's view of the presence of some deity whose purpose is being worked out. I feel that religion is a completely different dimension, not susceptible to scientific proof."

James Packer, an Anglican priest and theology professor at Vancouver's Regent College summed it up this way: "It isn't that Christians have conceded anything to science, except in the sense that they ought never to have queried it. God's creation is there for our study."

Preamble popularity 'amazing' says contributor

...Continued from p. 1

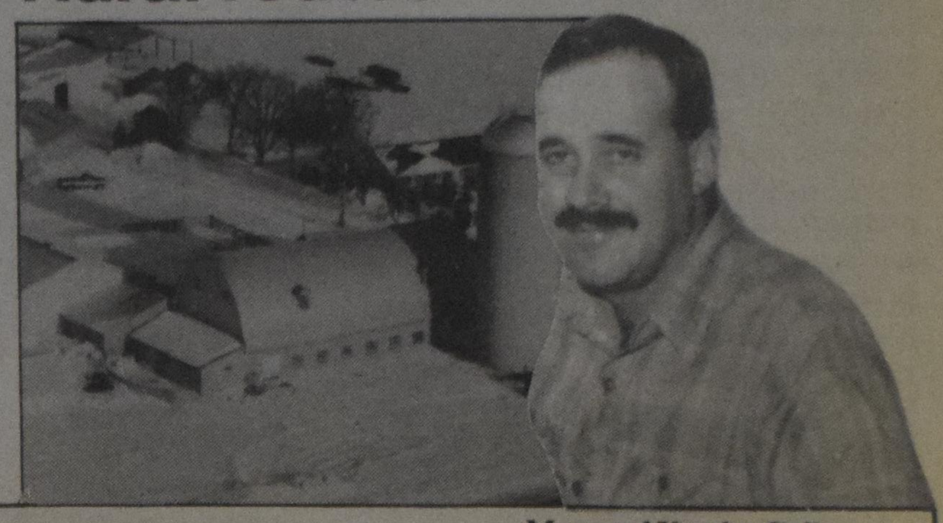
hurdles to clear before it can become part of the Constitution, but Redekop has heard that support for it is strong in the legislature, the caucus and the cabinet.

"There is almost nothing in the preamble that people can object to because none of it is really new," says Redekop. He points out that the "supremacy of God" phrase comes from the constitutional work of former Liberal prime minister Pierre Trudeau, and that much of the other language comes from the national anthem and from former Conservative prime minister John Diefenbaker's Bill of Rights.

The preamble's composition took place under the watchful eye of committee member John Reimer, an MP from Kitchener, Ont.

"Most Canadians welcome something in their Constitution which raises it a notch over what currently sounds to some like a real estate transaction," says Reimer. (See related story on back page.)

Rural routes



Maynard Vander Galien

Cross-border shopping discussed at Christian farmer's public meeting

The reason Canadian consumers cross-border shop is because Canadian retailers want a too high margin of profit, says Elbert van Donkersgoed, research and policy director of the Christian Farmers Federation of Ontario (CFFO). They want "unrealistically and unacceptably high levels of profits," van Donkersgoed told a group of Renfrew County farmers and members of the CFFO at a public meeting in Renfrew County last month.

Using overhead graphs on information from Statistics Canada and from the Ontario Ministry of Agriculture and Food, which was put together by MP Ralph Ferguson, Mr. van Donkersgoed showed the difference in the farmgate price of milk and chickens and the retail price during the 10-year period from 1980 to 1990.

Farmers aren't profiting

In 1980, the difference in price between the farmgate price and the store-shelf price of a litre of two-per cent milk was 37 cents. By 1990 the margin had shot up to 91 cents. The graph showed that the farmgate price went up 19 cents but the retail price went up 73 cents.

Another graph, using statistics from Agriculture Canada and the Canadian Chicken Marketing Agency, showed that during certain years the farm and the wholesale prices of chicken actually declined; yet the consumer prices continued to rise. Over the 10-year period, retail prices have increased at a rate almost three times the farm price.

The graph showed that since 1980, retail prices of chicken have increased $2.20/kg. — that's 87 per cent. Wholesale prices are up one dollar, or 64 per cent; but farmgate prices have inched up just 30 per cent, which is ony 28 cents.

Mr. van Donkersgoed asserted that the Canadian farmer deserves a better share of the Canadian food dollar. He noted that the consumer goods in Canada are priced at an even higher level of profit margin than that of food, and that is why people are crossing the border and shopping in the United States.

"It's not the farmer or the marketing boards who are to blame for cross-border shopping."

Group doesn't work with the church

Mr. van Donkersgoed gave a little history of the CFFO for those who were not familiar with the farm organization. CFFO has established 20 district associations across Ontario since it was founded in March of 1954 in Strathroy, Ont., by 12 Christian farmers, all recent immigrants from the Netherlands.

"We are a general farm organization with an interest in a broad range of agricultural, rural and social issues that have an impact on the quality of family life and the family business of our members."

During a question and answer session, a farmer who is an elder in a local United Church related some of the work his denomination is doing in the Bay of Quinte Conference (Rural Life Commission) regarding the rural and social crisis that is currently affecting many rural people.

The elder said many rural pastors in his denomination are not always aware of the needs of the people in the rural communities and wondered if the CFFO works with the clergy on any of the rural issues and concerns in which the group is engaged.

Mr. van Donkersgoed answered by saying the CFFO is a farm organization and not a church organization. "Unlike the Mennonites, who first have to contact their ministers if it's OK, we don't. We go right out and work on the issues we want to," said the Drayton, Ont., resident.

Maynard Vander Galien farms in the Ottawa Valley (Renfrew) and writes weekly Rural Route *columns for local newspapers.*

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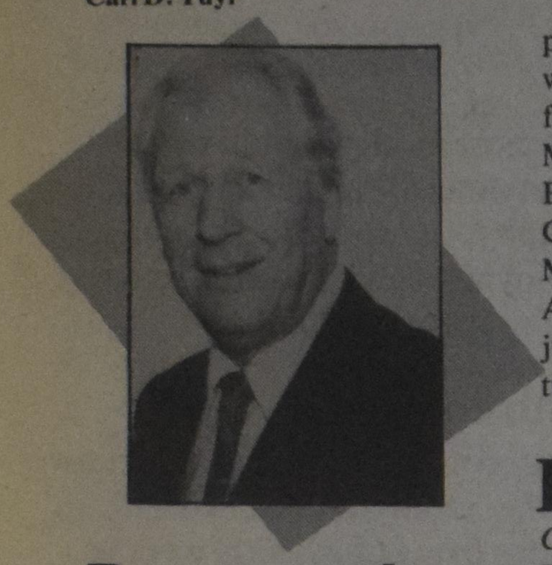
Pressreview

Carl D. Tuyl



Pressreview

Saskatchewan premier Romanov did the usual "me-too" number on the constitutional discussion. Imagine if he would just agree for the sake of saving the country! No Sir, far be it from him. Saskatchewan (read Romanov) will have to be satisfied first. And so the premiers strut their overload of self-importance, gleaming in their $700 suits like newly minted coins. In the meantime Monsieur laid it on the line in that half-breed civil servant community in Hull where he told the audience the painful consequences of separation.

★★★

Let's do some Ottawa gossip: NDP's Audrey McLaughlin will not attend the annual Parliamentary Press Gallery dinner. Part of an "I-am-not-one-of-them" image. The image techno-twits want to turn down the volume on Chretien. He shouts too loudly, they find. Insiders are telling us that a referendum on constitutional changes is being considered for later this year.

★★★

Here is a juicy one: the Feds wanted to inform employees of the launching of a separate department of Multiculturalism and Citizenship as an outgrowth of the State Department. Every employee already knew that, but someone wanted to tell them anyway. Costs: two speech-writers $2,000, one video at $32,500 (distribution of same at $7,000), rent of halls, coffee and donuts; the total : $48,000.

And last but certainly not least, M.P. Marlene Catterall introduced a private member's bill in which she proposes a week to be set aside to honour civil servants. That's it from Parliament Hill, folks.

★★★

From quite a different direction we hear that the form for media accreditation for the upcoming October Reform Party assembly is bilingual! *Et tu, Preston?*

★★★

Trade Minister Michael Wilson will get a knighthood for sure: a last minute pact ended the Canada/U.S. beer war. There is peace in the parlour.

★★★

The official prime ministerial portrait of His Retired Majesty was unveiled in Ottawa. Absent from the unveiling: Prime Minister Mulroney, who was in British Columbia; Constitutional Affairs Minister Joe Clark, who was in Alberta; and John Turner, who just stayed away. Still afraid of the old man's sharp tongue?

★★★

I would be amiss if I didn't mention that the *Ottawa Citizen* carried an essay by David Frum of the *Wall Street Journal* titled: "In defence of Brian Mulroney." So there!

★★★

Now for the foreign affairs. *Harper's Index* reports that a membership at the new Moscow Country Club costs $30,000, which is a lot of rubles to pay for the privilege of smacking a little ball around.

★★★

Relations between the Netherlands and Indonesia are a bit strained. That's because $91 million (U.S.) in Dutch aid was frozen on November 13 when Indonesian troops killed at least 50 people in a graveyard in East Timor. The Indonesians do not like it that the Dutch link their aid to human rights, and they have told 250 Dutch aid-workers to leave the country forthwith. The Indonesian Foreign Minister wrote a very rude letter to Dutch prime minister Ruud Lubbers. The European Economic Community is unhappy because, although they agree in principle with the Dutch, they want to do business with the world's fourth largest country.

★★★

Earlier this year Pakistan's Federal Islamic Shariat Court ruled that all forms of interest paid or charged by banks and other financial institutions are un-Islamic. Islam considers the charging of interest an injustice. I guess there will be no branch of Household Finance in Pakistan.

★★★

Afghanistan's capital is in the hands of the Islamic mujahideen. At last count there were seven rival Islamic groups fighting for control in the 50-man (no women allowed) Islamic Council that is to take power. And I thought Protestants were schismatic!

★★★

The state of California had a bit of trouble executing a convicted murderer, but after trying for 10 minutes or so the man co-operated and died. There are 322 men and two women on California's death-row.

★★★

Italy's President Francesco Cossiga resigned one day after the resignation of Prime Minister Giulio Andreotti, who quit because his four-party coalition was left without a clear majority in the April 5 elections. Italian politics is as hard to understand as the working of a cow's four stomachs.

The Brits elected a woman for the first time in history as Speaker in the House of Commons. She said that she would not wear the traditional wig.

★★★

For this summer's travellers from the cholesterol hall of fame I report the price of a hamburger, french fries and a pop in several popular destinations: Paris: $7.30; Rome: $6.98; Tokyo: $6.49; London: $5.96; Frankfurt: $5.15; Barcelona: $4.94; New York: $4.57; Rio de Janeiro: $4.36; Sidney: $3.59; and Honk Kong: $2.57. And *The New Yorker* picked up this ad in the *Wisconsin State Journal*: "Cadillac '86, DeVille, silver, 4 dr, emasculate condition." I know cars like that. I've owned some.

★★★

And in Potosi, Missouri, a man showing off a turkey he thought he had killed, was shot in the leg when the wounded bird thrashed around in his car trunk and triggered his shotgun. "The turkeys are fighting back," said Sheriff Ron Skiles.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

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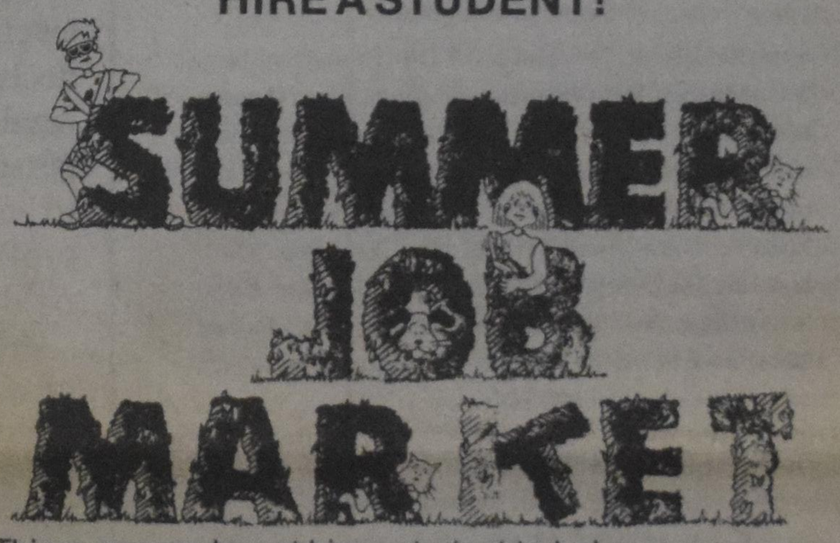

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— expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,

— provides opportunities for contact and discussion for the Christian community.

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The question of Nancy B.'s dying revisited

Since our editorial on Nancy B.'s refusal to continue medical aid appeared in the Feb. 28 issue, the leader of the Christian Heritage Party responded to the editorial and a few readers responded to his article and our editorial. We had expected a fuller discussion by more of our readers, but perhaps readers are shying away from this type of discussion.

Nevertheless, it's an issue that will not go away, like other edge-of-life topics: abortion, capital punishment and genetic engineering. For that reason we would like to make a few observations that may help the reader further reflect on the issue of passive euthanasia.

Important distinctions

What perhaps the editorial did not stress enough and what no one else who wrote in response pointed out is that one has to distinguish between what Nancy B. did and what Justice Jacques Dufour did. What these two people decided cannot be put on the same level. Nancy made a personal and moral decision about her future. The judge made a legal decision about a person's rights. His personal preference was that she would not ask to be disconnected from the respirator but his professional opinion was that anyone has the right to refuse medical aid.

Another observation is that it would be a mistake to evaluate both people's decisions from within the perimeter of the abortion debate. This is not a pro-choice or pro-life question. Refusing medical aid does not require *active termination* of *another* human life. This has to do with non-intervention in the person's own life. Whether or not life-support was at first accepted and then rejected seems a little academic to us. Maybe Nancy B. was not consulted on the first decision. But even if she had been, does that bind her to continued intervention?

To argue this case or any case on the basis of the domino theory, namely that one never knows what this might lead to, is not a very productive way of deciding an issue, it seems to us. If we were to go by the domino theory we should not allow anyone to drink wine anymore because it might lead to alcoholism. On a more humorous note, some people are said to be opposed to sex standing up because it might lead to dancing.

Dealing with limited resources

The question of how much money should be spent on medical aid is a valid one. A society that is faced with limited resources has to make choices. It cannot spend everything on health, for example, and leave nothing for education or even road maintenance. Within that necessity of making choices it is entirely possible that a society will not have its priorities straight when it cuts the slices of its economic pie. One of the driving forces behind medical exploration is the fear of death. So fear of death can enter into the determination of health spending.

It would not be unjustified to say that our society fears death more than it fears sin. Yet sin is the ultimate cause of death. We are not suggesting that society shift money from fighting illness to fighting sin, for the simple reason that money cannot solve the problem of sin. But perhaps more money should be spent on fighting the servants of sin: alcoholism, drug abuse, pornography, environmental damage, poverty, unemployment and injustice, and less on keeping all of us from dying.

Life and death come last

In this connection it's interesting to read how Scripture treats the subject of life and death. In the Garden of Eden living obediently was the first requirement. Life was the reward of such obedience. It came in last, so to speak. Once Adam and Eve had eaten the fruit of disobedience they were prevented from eating the fruit of life, lest they perpetuate their sinful state into eternity. So after they sinned Adam and Eve and all of us reaped the wages of sin — death.

When Christ came he came to put all enemies under his feet. The first enemy he defeated was sin, when he resisted the temptations of Satan. "The last enemy to be destroyed is death," we read in 1 Corinthians 15: 26. Sin precedes death the way obedience precedes life. For that reason should not our first and foremost efforts go towards fighting sin and not towards fighting death?

It's for that reason that we believe that refusing medical aid is not in and of itself a sin. Refusing spiritual and moral help *is* a sin.

We are called to be servants

At this time we do not wish to address the various points that were raised by readers in response to the Feb. 28 editorial, but one letter that came in begs for a response.

We were dumbfounded by the charge by Jacqui Eisen of Welland, Ont., (C.C. May 1) that the editorial suggestion that funds be diverted from the dying to the living is materialistic. What is materialistic about wanting to have resources used for a life of service before the face of God rather than just for the lengthening of life? We think the alternative which we rejected is the materialistic one.

The editorial did not suggest that *doing* is more important than *being*, as the same letter writer concluded. But service *is* all important. Those who are welcomed into the eternal dwellings by the Master are called good and faithful *servants*. Being is service, too, if it means gratefully accepting the gift of life from God's hand, no matter what the person's state of health is. "They also serve who only stand and wait" (John Milton's "On His Blindness"). But being is not service if it is pursued for its own sake — when it becomes an act of fear instead of an act of worship. Is it worship to want to keep breathing at all costs? Life should be a gift from God, not a gift from the god of medical technology.

Finally, we do not know, of course, what really motivated Nancy B. Her family has not told us very much about that. In that sense the Feb. 28 editorial may have taken the best possible view of her reasons for wanting to be taken off the respirator. Was she really surrendering herself to God? It's a question that for us who did not know Nancy will probably remain unanswered.

BW

Letters

No one qualified to rule over Frisians

I have the distinct honour of belonging to a most enviable race of people. I speak, of course, of the Frisians.

With great pleasure and interest I have been reading Paul Spoelstra's journal "When I get Home." I couldn't wait till he got to Friesland! And so I was delighted that almost the entire article of March 20 was devoted to my fair province.

What prompts me to write are two things Spoelstra mentions in the section entitled, "The Paradoxical Frisians." First of all, about our flag. It is as he describes quite distinct and easily recognized by the seven red stylized leaves symbolizing, according to Spoelstra, the seven ancestral tribes. Tribes! ...imagine, so ancient! I readily accept this fact because the writer no doubt has done his research.

What I would like to add to his information is that the red *pompe-blêdden* also represent the leaves of the water lilies which are so plentiful in the many waters of Friesland. The word was misspelled "plompe" in C.C. and I fervently hope this was not a mistake on Mr. Spoelstra's part, because his name tells me he is also "one of us."

The other thing I would like to enlarge upon is the word *Frisian*. The article states that the name derives from a Latin root meaning "curly hair." Again I do not mean to discredit Mr. Spoelstra's explanation, but I have recently come across another meaning, which to me at least, seems more credible. According to the late John Motley, in his book *The Rise of the Dutch Republic: A History* (last edition 1865), the word *Frisian* is rooted in the very word for freedom; to be free.

As Mr. Spoelstra pointed out, "a Frisian can't understand how anyone could be qualified to rule over him or her." Hence, they have throughout the ages remained the free Frisians. The word "free" in the Frisian language is *fry*, the language is *Frysk*, and Frisians live in *Fryslân*.

It was fascinating to read in this very old history book how the Frisians defied the Celts, the French, the Romans and anyone else who threatened their ways and freedom. As Mr. Spoelstra said, "They are at once tenacious, strong-willed, decent, loyal freedom-loving, God-fearing and humble people," and "Anyone of them will tell you so!" A paradox, yes, but essentially true, and I take it as a compliment.

"Wy Friezen knibbelje allinne foar God" (We Frisians kneel only before God).

Hennie Annis
(nee Posthumus)
Owen Sound, Ont.

An argument with opponents and fence sitters

I would like to respond to the editorial and the two *Toronto Star* reprints which appeared in your April 24 issue.

Having been active in the Pro-Life movement for more than two decades, I certainly will not come down hard on people like Thelma Morrison. Though she knew by her own admittance that she was killing her baby — while many other women who are having an abortion are misled about this — Thelma needs our prayers and support more than ever. The killing of her child will keep on haunting her until she finds forgiveness, healing and peace in Jesus Christ.

If only she could have talked with Michelle Raino or people like the de Jongs before she and her husband made this awful decision.

No, my argument is not with the women who try to find refuge in an abortion as a solution to their problems. My anger is against organizations like Planned Parenthood and its people who deliberately give these confused and frightened girls and women false information like: "It's just a blob growing inside of you; abortions are safe and problem solving; the procedure is just a bit uncomfortable, but nothing to worry about," etc. These people tell lies and they know it.

Yet their organizations are government-funded, while the Pro-Lifers totally depend on donations and fundraising to assist pregnant women, to educate the youth and general public, to "man" their offices, supply speakers for church groups, schools and for whoever wants to listen.

Hypocritical and biased

My argument and anger is with the abortionists, who under the cloak of compassion and humanity rake in fortunes doing their deadly business and then conveniently wash their hands of "the case." My argument and anger is with the secular media, who in general are Pro-Choice minded and give biased reports in their newspapers, T.V. and radio broadcasts. Pro-Lifers are often made out as fanatic, aggressive and hostile people.

Last week I spent the greater part of a day in Buffalo, taking part in an anti-abortion demonstration across from one of its many "women-clinics." Our group was quiet, prayerful and saddened by the rowdy crowd at the other side of the street, which yelled insults, obscenities and even blasphemies at us. The signs some of these Pro-Choicers were carrying were more than vulgar. Yet not one of us was hostile towards them.

Doing nothing

And then, sadly to say, I have an argument with the many churches and the many Christians, who, though being convinced that abortion is against God's love and law, nevertheless sit on the fence and don't lift a finger to fight the evil of abortion. Edmund Burke once said: "All that is required for evil to triumph is for good men to do nothing."

I realize that we can't all jump on the same bandwagon. But at least we all should be educated about what is going on in our country regarding abortion and euthanasia. Many don't have a clue. Your local Pro-Life group will gladly lend you videos, tapes and literature and inform you any other way they can.

Our prayer is that our sisters and brothers in Christ and our church leaders will support us with their prayers, but also with some form of active involvement. We need to reach out in love to the troubled pregnant women and to get the message across to our society that life is precious, a gift from God, and that the killing of unborn life does not solve problems. It creates more.

Ineke Parlevliet
Niagara Falls, Ont.

News digest

Breast cancer linked to high estrogen

TORONTO — If women consume high amounts of fat in their diet, the level of estrogen in their blood is likely to rise. And the result of that is a greater likelihood of contracting breast cancer, Dr. David Rose of the American Health Foundation told a recent nutritional conference in Toronto. Rose said the high fat/high estrogen levels connection to breast cancer is not absolutely proven, but more and more studies are pointing out high levels of estrogen in breast cancer patients.

St. Catharines to try old traffic remedy: ferry to Toronto

ST. CATHARINES, Ont. — St. Catharines has approved an application by the TNR Corporation to operate a year-round catamaran ferry service from its side of Lake Ontario to Toronto. The 40-metre long catamarans will travel at about 34 knots (63 km/hr), cutting the 1½ hour trip (longer during construction or heavy traffic) to an hour or less.

It's estimated that at least 200-300 people live in St. Catharines and work in Toronto. Thousands more make the trip from the Niagara region for other reasons. The catamaran ride will cost $25 round trip or $350 a month.

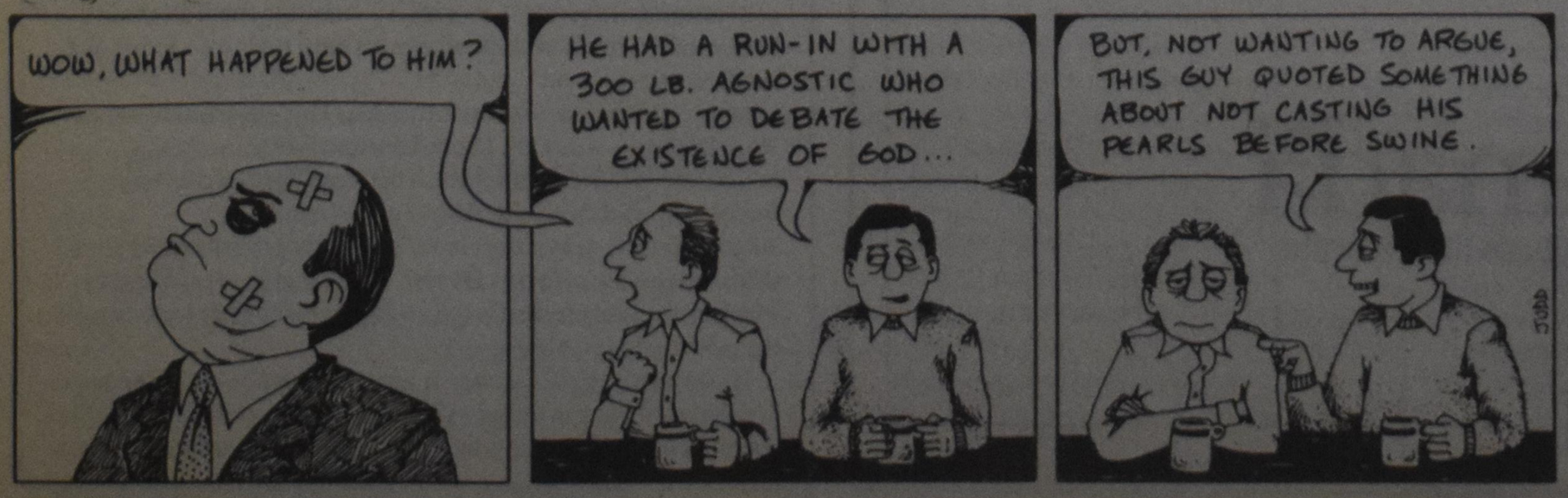
TNR hopes to have the service operating by July, running a fleet of six boats if there's call for it. A route uplake to Rochester, New York, is also possible. The company and the cities involved must still settle on docking spots and the Canadian Coast Guard must approve the boats for service.

Michael Jackson pilfers Beethoven and Cleveland Orchestra

NEW YORK — Michael Jackson wrote part of Beethoven's *Ninth Symphony* into the song "Will You Be There?" on his album *Dangerous*, with nary a word about it not being his own. And though the Maestro isn't around to protest, the Cleveland Orchestra is: the orchestra says Jackson used one minute and seven seconds of their 1961 recording of Beethoven's Ninth on his album. the The album sold 14 million copies worldwide.

The orchestra has filed suit against Jackson and Sony Music and its Epic Records subsidiary for $2 million in compensatory damages and $5 million in lost royalties.

Beyond Belief


WOW, WHAT HAPPENED TO HIM?
HE HAD A RUN-IN WITH A 300 LB. AGNOSTIC WHO WANTED TO DEBATE THE EXISTENCE OF GOD...
BUT, NOT WANTING TO ARGUE, THIS GUY QUOTED SOMETHING ABOUT NOT CASTING HIS PEARLS BEFORE SWINE.
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Cinema

Who says Canada is the best country in the world?

The United Nations.

The Human Development Report (1992) is published by the United Nations Development Programme. The Human Development Index (HDI) used in this report is based on an evaluation of the life expectancy, education levels and purchasing power in 160 countries.

Canada
125 years to celebrate

Cinema summaries

Marian Van Til

Newsies

Rated Family
Stars Christian Bale, David Moscow, Luke Edwards, Ele Keats, Robert Duvall, Michael Lerner
Music by Alan Menken
Produced by Walt Disney Studios
Directed and choreographed by Kenny Ortega

The American musical was once the mainstay of first Broadway and then the movies. In the movies, at least, it seems to have sputtered into oblivion, except, perhaps, in animated form. (Has there been a major musical since *Grease* in 1978?)

So with *Newsies*, Walt Disney took a risk: the company bet that today's young audiences — weaned on the song and dance of MuchMusic and MTV music videos and enthralled by theatrical hits like *The Phantom of the Opera* and *Les Miserables* — would be ready for a real, honest-to-goodness, live-action, feature-length musical (and a quality film to boot). And that bet is paying off.

The plot of *Newsies* is based on an actual event in New York City in 1899. Tyrannical publishing giant Joseph Pulitzer decided to try to increase his already large profits by making the boys who sold newspapers on the street corners (the "newsies") pay more for their papers without being able to charge the public more for them.

The boys, some of whom were orphans, some of whom had parents who couldn't or wouldn't work, would greatly feel the economic pinch. So they did something unheard of in a time when child labour was still rampant worldwide: they called a strike. And despite huge obstacles, including being blackballed by much of the press, they actually forced Pulitzer to back down.

Winning qualities

This film has everything a good musical should have and virtually none of the annoying qualities which make those of us who are musicians generally hate the genre:

* there's a solid plot which is not simply incidental to a string of solos and production numbers;

* the songs serve to either introduce or develop characters, or promote or comment on the action — they don't intrude by randomly stopping the action so somebody can sing a romantic melody which brings everything else to a jarring halt;

* the music is catchy, rhythmic, poignant, fun, somber, whichever is appropriate to the current action — and it's superbly written by Alan Menken, who also gave us the memorable tunes from *Beauty and the Beast* and *The Little Mermaid;*

* the dancing is modern, energetic, MTV-style, but nevertheless is made to fit well with the turn-of-the-century setting;

* the boy actors-dancers-singers come across as genuine and winsome without being cloyingly "cute" (they aren't professional singers by any means — making them all the more believable as street urchins who must earn their own living at a tender age).

Naturally the story is romanticized. This *is* a musical — and Walt Disney — after all. It's an idealized yet somehow believable, often poignant clash between right and wrong, oppression and freedom. Above all, of course, it's entertaining. It draws the viewer in, rooting for the good guys (kids) all the way. Robert Duvall, incidentally, is excellent as Pulitzer: suitably mean, insensitive (yet just a little human too), the guy you love to hate.

If you're a parent, teacher or anyone who has kids in your life, have no qualms about taking them to see this film. You'll leave the theatre feeling good — and probably humming a tune.

Mother's Day

A time to praise and a time to refrain from praising

The first day in Canada — Halifax, May 1950. Photo: Courtesy Bert Witvoet

Bert Witvoet

When your mother has recently passed away, as mine has, you tend to think differently about Mother's Day. You wish you could honour her in ways you never did when she was alive. But that's not possible. Death does not offer any appeals or second opinions about the gulf separating the living from the dead.

So I am doing the next best thing. I am honouring her *in absentia*. I am awarding her posthumously the highest award available to me: the order of the Witvoet tribe, whose realm stretches from heel to shiny toe. Mom would appreciate getting that award. She was not averse to praise.

But there were times that praise would be quietly but firmly opposed. To show you when and how, I want to recall an incident that happened almost a year ago in the emergency ward of Hamilton's St. Joseph Hospital where Mom had been brought after she had experienced a mild seizure. I was waiting in the hall while a nurse attended to her when a hospital chaplain came by. The chaplain was a Phillipino woman making the rounds. She and I started chatting.

I told her about Mom, how she had immigrated to Canada in 1950 as a widow with seven children ranging in ages from four to 20. Her husband had passed away in 1946 and Mom found rather overwhelming the whole business of raising a family and running a hairdresser's salon with a little shop in which we sold beauty articles at a time when price control was in effect and the bureaucracy reigned supreme. She chose the path of least resistance — she took her seven kids and immigrated to a foreign land, for her, the promised land — Canada. Very appropriately, we ended up in Nestleton, Ont., near a village called Ceasarea. Canada and Canaan were for Mom almost identical anyway.

I was telling the chaplain about some of these things and while we were talking the nurse told us she was finished with Mom and we could enter the room. Let me report on the incident that followed.

In praise of grace

The chaplain walked up to Mom, greeted her and said that she had heard a few things about her.

Chaplain: "I really admire you, Grace. To think that you took your family to Canada all alone."

Mom: "I did not do it all alone. The Lord was with me."

Chaplain: "Yes, but you had no husband so you had to make the decision all by yourself."

Mom: "I did not make it all by myself. The Lord helped me make that decision."

Chaplain: "But it was *your* faith that moved you to do it."

Mom looked at her. "Even *that* was given to me."

The chaplain fell silent for a moment and then said a few more things and left.

After she was gone, Mom looked at me and asked, "Did I say that right, Bert?"

"Yes, Mom. You said it right," I answered.

It wasn't that Mom could not take a compliment. If the chaplain had said to her, "You are a remarkable woman," Mom would have smiled and said, "Thank you for the compliment." But to say that she had made one of the most important decisions in her life all by herself was something she would not tolerate. Martin Luther would have been proud of her. Grace knew that she had immigrated by grace alone.

Reaching the other side

Maybe her response had been so unyielding because she knew that she was facing a second immigration. And that one had better be done with the help of the Lord. This time even her seven children would not accompany her. This time it really was the Promised Land to which she was going. She did not have to pass a medical. In fact, she had to fail it. And I'm sure that upon seeing the other shore there would be an even greater sense of relief than what she felt after that trip across the Atlantic.

Once, after looking at a picture of the eight of us standing on the shore in Halifax one sunny day in 1950 I had mused that we looked a bit vulnerable without a husband and father.

"How did you feel, Mom?" I had asked her.

"Wonderful."

"You were not afraid or homesick?"

"No. I was never homesick in Canada. Not one day." Then she told me that during the three months of preparation in Holland she had prayed more than she had slept. Was she doing the right thing, taking her children to a foreign country? "When I saw the shore of Canada at the horizon, it was as if a physical burden fell off my chest," she recalled. "I knew that I had done the right thing and that the Lord was with me. And he never failed me."

She knew that about her second immigration, too, even before she left our shores. A few weeks before she died she asked my sister, "Do you see the Lord Jesus standing there in the door?"

"No, Mom."

"Do you see those people in white dresses behind him?"

"No, Mom."

"That will still come then," she replied.

And it did. Because her last words before she fell into a coma were, "I am going to Jesus."

Second immigration completed. And it's Mother's Day on this side of River Jordan. *Sometimes I feel like a motherless chile. Glory Hallelujah!*

A Mother's Farewell

As I lay dying
As I lay crying,
it is for the leaving that comes
with the coming of my last sleep,

for the last cutting of the apron strings
that dying brings;
it is for our farewell, my children,
my children, for you that I weep.

But you are not alone —
though I return to dust and bone,
I shall not leave you comfortless, not even when
the dread darkness upon me creeps;

for I leave you in the care of Another —
God, who dandles us on the knees like a mother,
God, who neither slumbers nor sleeps —
what I cannot hold, he keeps.

And so I bid fare well,
(In God's hand you will)
and I bid you not covet what might have been,
for these things too shall keep
till all God's children
rise at last from their short sleep.

Joe Veltman,
Maitland, Ont.

Church

Marian Van Til, page editor

Missionaries open home to displaced students

The Beeksma family with Faith and Mercy. Photo: Courtesy CRWM

JOS, Nigeria (CRWM) — Life has been different for the Beeksma family since they added Faith and Mercy to their home.

Jack and Mary Beeksma, missionaries with Christian Reformed World Missions in Nigeria, have taken in two Nigerian girls named Faith and Mercy. The girls, sisters, were previously residents of the Mt. Olive Hostel in Jos, a boarding house for students of Hillcrest Christian School. After the hostel was attacked and terrorized last fall, the 20 students who lived there had to find other accommodations.

"Shortly after that incident the housemother of Mt. Olive Hostel decided to close," explains Jack Beeksma, who teaches Grade 5 at Hillcrest. "We talked about this as a family and realized that taking students into our home would take some adjustment and sacrifice, but we agreed to try it because of the need."

Hillcrest School is run by 11 mission agencies, including Christian Reformed World Missions, to provide a Christian education to the children of missionaries. However, the student body includes non-Christians who attend for the quality education. The 450 students represent about 30 different countries and most of them live in boarding houses or hostels. Faith and Mercy are from Abuja, about 200 kilometres from the school.

When the girls' mother came to talk to the Beeksmas about a living arrangement, they were impressed by her obvious love for the Lord, and the Beeksma children, Laura, 10, and Adam, 8, were excited about having live-in playmates. Mercy, 11, is in Jack's Grade 5 class and serves as an older sister to Laura. Faith, 6, is in the Grade 1 and has also fit in well with the Beeksmas.

"The arrangement is going well," the Beeksmas say. "Faith was a little apprehensive at first, so it really helped to have an older sister nearby. Our kids have had to share things but have been able to resolve most differences amicably. All of us have learned some new lessons about adapting our lifestyles to accommodate others."

Egyptian Christians struggle against persecution and discrimination

CAIRO, Egypt (EP) — Egypt's Christians, long accustomed to living in a Muslim nation, are facing a new wave of Islamic fundamentalism that threatens to oppress them socially, politically and educationally unless they convert to Islam, according to a report in *The Wanderer*, a conservative Catholic newspaper.

The report cites a statement by the American Canadian Coptic Association which says the Coptic Orthodox Church has been "rendered a powerless community" by being barred from politics, the courts and the media. They are subject to "organized warfare.... So destruction of the Coptic property, desecrating of churches, torturing and killing of Copts and raping women have not skipped a village or a quarter where there is a Coptic concentration.

"In all cases of attacks Egyptian security authorities claim that the perpetrators are only children or that 'religious violence' [that] erupted between the two communities is nothing more than individual incidents. Thus, nobody is punished and the attacks recur...."

Reports indicate that persecution, while not as severe or systematic as at some times in history, has increased since 1980, when Egypt adopted *sharia,* or Islamic law, as "the main source of the law" in Egypt.

Conversion illegal

The Egyptian government claims that the constitution guarantees religious freedom, according to a report in *Pulse*. Still, it is illegal to convert from Islam to Christianity, and a Christian businessperson from Cairo estimated that some 200 converts are in Egyptian prisons for their faith.

Furthermore, Christian groups cannot build or make major repairs to buildings without presidential approval. Since 1981, not one permit has been granted for a non-Muslim religious structure. Some Coptic churches have been closed and even demolished after members completed unauthorized repairs.

Still, the Christian church continues to grow, the *Pulse* report said. Christians may account for as much as 15 to 20 per cent of Egypt's population, and for the last 15 years it has been legal to publish and sell Christian books and magazines in Egypt. The Christian businessman quoted by *Pulse* said the church has grown stronger, perhaps partly because of the persecution, with more conversions to Christianity than previously, stronger biblical teaching and renewed interest in missions.

Egyptian book could jeopardize Middle East missions growth

CAIRO, Egypt (EP) — A controversial book accusing missionaries of "brainwashing" tactics could hamper work to spread the Gospel in the Middle East, Youth With A Mission (YWAM) has reported.

YWAM's senior leader in Egypt called on Christians in the West to pray that no long-term damage may be caused by the publication.

The book, *Christianity and War: The Story of the American Fundamentalist Movement and their Struggle over the Islamic East,* was written by the son of an Egyptian church leader. It alleges that YWAM is the most extreme of several Christian agencies working in Egypt, calling it "a fundamentalist movement of extremists" with Zionist sympathies who "want to bring the reign of Christ into the world using the political field to accomplish its purposes."

The author said YWAM had "penetrated churches" and been "particularly effective [in] influencing the minds of young people and brainwashing them... with their thoughts and ideas."

YWAM is considering making an official complaint to the publisher about the book's "unfounded claims."

"It could be really damaging to the church, and the evangelical church specifically," said the YWAM leader, whom the YWAM report did not name. He said it could accelerate a confrontation between Islam and Christianity.

The leader refuted the brainwashing claim and the book's suggestion that YWAM has a hidden agenda, saying the mission worked in close partnership with established churches in the country. "We have always been very careful, low-key, and it seems to have worked up to now," he said.

YWAM's "catalyst" work in Egypt centres on church training and evangelism. "Fifty per cent of the Christians in the Middle East live in Egypt," the leader said, "and yet the church in Egypt is in many ways like a sleeping giant. If it is possible to breathe life into her, then she could become a major resource in terms of ministry to other nations in the region."

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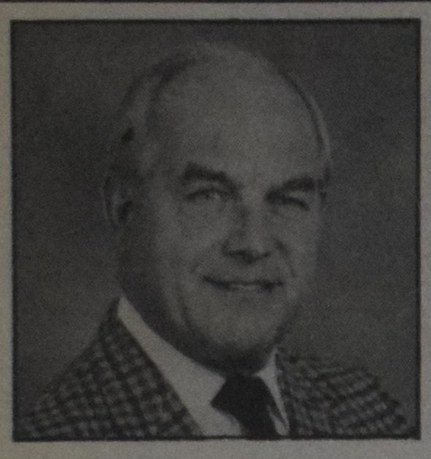

Canadian Church Scene

Jacob Kuntz

Will newspapers and magazines survive?

It is a proven fact that newspapers and magazines are struggling hard to survive. Not too long ago our editor devoted one of his editorials to that problem. The editor of the **Mennonite Reporter** *(April 6) asked the question: What is the future of print communication? He quoted a* **Globe and Mail** *column and added a few thoughts of his own:*

"The writer probed the meaning of an overall decline in newspaper readers, especially among those under 35. The decline coincides with the advent of television, he noted, 'but more importantly, with a sharp decline in our sense of ourselves as citizens.' People vote less. They also immerse themselves less in the range of issues presented in a daily newspaper.

"Could the same analysis apply to church?" If so, that helps me to understand that the future of print — of this newspaper — depends only in part on our own efforts to be effective. We will keep working on the quality of our writing and design, and finding our niche alongside other media.

"But our own work assumes readers who have 'a sense of themselves as citizens'... of the the church. Citizens who want to immerse themselves in the issues, not only in their own congregation, but in the wider church. Citizens with a curiosity, a readiness to ask the 'right dumb questions,' and to debate the issues."

Barbara Frum

In the April issue of the **Presbyterian Record** *Lloyd Robertson wrote a very appreciative article on Barbara Frum in which he compared her with Barbara Walters. He wrote it, not knowing that only a few weeks later her life would end. That fact gives his words a very special value. The following lines concluded his article:*

"Apart from being at the top of her profession in the country, she is known to her friends and acquaintances as a warm and loving human being with a quiet vulnerability. When one of my daughters was struck with a life-threatening disease last year, Barbara was on the line offering consolation and advice.

"Barbara is no stranger to overcoming physical obstacles. Her right arm is semi-paralysed due to nerve damage at birth and she has suffered leukemia for several years. It is typical of this formidable woman that when a reporter asked her about the illness in a recent article, she would only confirm that she has leukemia and then added, 'I'm fine, I'm fine.' Barbara, quite understandably, wants the audience to focus on her work and not on the state of her health.

"Most people have come to know Barbara solely through the excellence of her work. To me, Barbara Walters (or any other Barbara) comes nowhere near our own as an interviewer or general, all-around broadcaster.

"Our Barbara is simply the best. May she reign as long as she wishes."

What do Canadian churches say?

In the struggle for a new constitution, churches and church magazines have entered the battlefield. The Canadian Council of Churches (CCC) submitted a brief that called for recognition of Quebec's distinctiveness and of aboriginal peoples' inherent right to self-government. The president of CCC wrote a letter to member churches in which he called them to be peacemakers and to work for the good of all people.

"The Canadian Council of Churches calls its member churches to speak out of their experiences and participate actively in the conversations about the constitutional future of Canada. As we express distinctively Christian concerns for the quality of our life together here, we remember that no single political arrangement is an end in itself.

"Our common biblical heritage leads us to affirm that whatever constitutional framework emerges to structure the way we live together here, it must serve the good of all peoples and communities, particularly the disadvantaged. It must also direct us, as citizens of an abundant land, to be responsible stewards and peacemakers, not only here, but throughout the world."

A brief sent by the United Church of Canada is based on the assumption that Canada will be best-off as a unified country. According to the April issue of the **United Church Observer,** *the brief calls for:*

- recognition of aboriginal peoples' right to self-government;
- recognition of Quebec as a distinct society;
- precedence of international law over domestic law (mainly in matters of human rights);
- equal access to social programs;
- an 'ethic of cooperation' in economic matters."

Catholic New Times *of March 29 noticed the recognition of Canada's aboriginal peoples at the meeting of provincial premiers with the federal government and called it "a spring wind."*

"Now may God grant us another such wind. May warm winds blow between Quebec and the rest of Canada. An opening of popular imagination has occurred, something like the opening of a blossom in spring sunlight. It has notably helped the aboriginal cause to move forward in this Canada round.

"We need a similar, and mutual, opening of imagination between Quebec and everyone else. And Quebec needs to rejoin the arduous and promising conversation which has already borne surprising fruit. We need to welcome Quebec back to the negotiating table under a generous spring sun, so that new growth may abound."

Christian Week *of March 31 is thankful for the proposed preamble to the new Constitution that acknowledges the supremacy of God.*

"The preamble is a fine tribute to Canada and its people and aspirations. It conveys a love for Canada, the gigantic landscape, the wealth of lakes, rocks and forest with which we are blessed. And its rich diversity of people.

"But it especially values the spiritual and moral deposit which is ours because of our traditions. The preamble is a reminder that the country's future is rooted in a 'respect for moral and spiritual values' and 'principles that acknowledge the supremacy of God.'

"An acknowledgement of the supremacy of God is a necessary reminder that there is a higher law to which we are accountable. If the collapse of communism ought to teach us anything, it ought to be that societies that attempt to do away with God, or systems of education and law which detach themselves from the transcendent, will in the end find themselves to be mere empty shells.

"It reminds us that life is more than existence within a material world. We are spiritual and moral beings, living in a land and world richly endowed by a Creator God."

The Salvation Army, too, in its submission to the Special Joint Committee (See **War Cry,** *March 21) recommends mentioning of the "Canadian value base" in the preamble.*

"Canada was founded by people who acknowledged God, as the commemorative plaque in the Charlottetown Legislature indicates: 'Providence being their guide they builded better than they knew.'

"Who we are as a people must begin with our acknowledgement of our relationship with our God who is the creator, preserver and governor of all things."

Jacob Kuntz is pastor-emeritus of First Chr. Ref. Church, Kitchener, Ont.

Happy Mother's Day

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Features

A story about spring you don't want to tell your grandchildren

Rembrandt: Nathan Admonishing David *(Metropolitan Museum of Art, New York).*

Bert Witvoet

"Sweet lovers love the spring," wrote William Shakespeare, probably in anticipation of Alfred Tennyson's well-known lines "In the Spring a young man's fancy lightly turns to thoughts of love." Who doesn't become romantic in spring, when, according to Samuel Taylor Coleridge,

All Nature seems at work.
Slugs leave their lair --
The bees are stirring — birds are on the wing —
And Winter slumbering in the open air,
Wears on his smiling face a dream of Spring!

Hold on. Not everyone gets excited when the birds and the bees do. In 2 Samuel 11: 1 we read: "In the spring, at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army. They destroyed the Ammonites and besieged Rabbah. But David remained in Jerusalem."

What a strange passage when you place it smack in the middle of poetic tradition. Can't you just imagine King David saying to his wives, "I saw the first robin this morning, dears. The bees are stirring, birds are on the wing. I think I'll get my army out and do serious damage to the Ammonites."

I suppose there are times when you cannot afford to allow the music of spring to divert you from important tasks. Not many people are enjoying the sweet songs of spring in Azerbaijan. Perhaps David had too many enemies to wax romantic.

Just couldn't sleep

Well, maybe not. We read that David remained in Jerusalem. And why did he remain in Jerusalem? Could it be that his fancy, too, was lightly turning to thoughts of love? What was he doing getting up from his bed one evening and walking around on the roof of the palace? An evening in spring, don't forget. We read that "from the roof he saw a woman bathing. The woman was very beautiful and David sent someone to find out about her."

The woman turns out to be Bathsheba, the wife of Uriah, one of the army officers who had been sent out to do serious damage to the Ammonites because this was spring time, "with a hey, and a ho, and a hey nonny no." David sends for her, after he finds out that the she in the bath is Bathsheba, the daughter of Eliam and the wife of Uriah, the Hittite.

What's a Hittite doing with a nice Jewish woman? you ask. Maybe David asked that question, too, and maybe the answer made it easier for him to send for her and sleep with her — "hey ding a ding, ding; sweet lovers love the spring."

Forgot about consequences

Bathsheba had had her period a week ago and had purified herself from her uncleaness, blissfully unaware of the uncleaness that was awaiting her in David's bed. Post menstruation is a bad time to pick, apparently, especially when there are no Sheik condoms sitting in David's night table drawer. So, she got pregnant. "All Nature seems at work. Slugs leave their lair — the bees are stirring — birds are on the wing."

And a little child is forming in Bathsheba's womb, who would never have to deal with the complexity of having a dad who was not his dad, because David had him killed in the front lines, in the spring of let's say 1950 B.C. Nor would the child enjoy his biological father all that long because he would live only seven days after his birth, seeing that the Lord had struck him with illness.

Are you pointing at me?

Interestingly enough, when the prophet Nathan later confronted David, he told a story about a lamb — a very appropriate subject for the season of the year the story hints at. This lamb belonged to a poor man, but a rich man decided to take it in order to feed the traveller who had come to his house, as David had taken Uriah's lamb to feed his travelling desires. As God took the little son born to Bathsheba? Not really. He took it to himself, out of harm's way. But God did slaughter his own Lamb to take care of this whole sordid business of sending out armies in spring time and raping someone else's wife.

"In the spring at the time when kings go off to war...."

Not rape, surely. Some judge will highlight the fact that Bathsheba had asked for it taking a bath on the roof in the middle of the day... oops, sorry, at the onset of night when other people are supposed to be sleeping. Why *not* rape? Did Bathsheba have any choice in the matter? How can she be held accountable when the balance of power lies so much in David's favour.

'T is a duteous thing
To show all honour to an earthly king,
And after all our travail and our cost,
So he be pleased, to think no labour lost.

(From Christ Church manuscript).

And so Bathsheba had to endure the travail and the cost.

I give up

Strangely enough, this evil affair produced one of the finest winter poems you could imagine for the church of all ages. Psalm 51 records the lyrical quality of David's repentance: "Have mercy on me, O God, according to your unfailing love." David's fancy turned to thoughts of love again, but not lightly this time and not to erotic love either. Further into the psalm we read: "Wash me and I will be whiter than snow." David has died to himself, the way the child died to him. Or the way the birds and the bees die to winter, and all you have left is a memory:

Four ducks on a pond,
A grass-bank beyond,
A blue sky of spring,
White clouds on the wing:
What a little thing
To remember for years —
To remember with tears!

("A Memory" by William Allingham).

But David does have another spring to look forward to: "Create in me a pure heart, O God, and renew a steadfast spirit within me.... Restore to me the joy of your salvation and grant me a willing spirit to sustain me." Can you see it? "Winter slumbering in the open air, wears on its face a dream of Spring!" David sees it.

Second time better

That part of the story you could tell to your children or grandchildren.

And how did David act on this coming spring? He comforted Bathsheba his wife, and went to her (this time he did not summon her!) and lay with her, "with a hey, and a ho, and a hey nonny no, when birds do sing, hey ding a ding, ding; sweet lovers love the spring." And Bathsheba became pregnant again and gave birth to a son, and they named him Solomon (the name contains the Hebrew word for "peace," which is a lot better than what David had in mind the previous spring). But because the Lord loved Solomon he had him renamed *Jedidiah*, which means, "loved by the Lord."

And they lived faithfully ever after, whenever they could curb their passions, that is. All's well that begins in the Spring of *Jedidiah*.

The Park
A parable for our legislators

Traditional arrangements of space and time help us to maintain some order in our lives.

Esther Barnes

There once was a beautiful city, laid out according to a time-honored plan. Six sectors were given to commerce and industry, but the seventh was to be a park.

The commercial sectors endured cycles of recession and prosperity. Industries were born, matured and became obsolete; market stalls grew into retail chains; fortunes were made, lost, and made again.

The park flourished through good times and bad. Rare trees grew tall and sturdy. Glossy squirrels raised families among the spreading branches. Statues rose to celebrate the city's past. A fountain refreshed body and spirit. Brilliant flowers cheered the faint-hearted.

Soothing rest

Here all citizens found rest. Away from machinery and canned music, they heard songs of a hundred birds. Away from chemicals and disinfectant, they inhaled soothing spruce and rose. Away from agendas and time clocks, they sat for unmeasured hours watching light and shadow dance upon the grass. Away from pressure to perform, they were entertained by squirrels at play. Away from dreams dictated by profit margins, they tossed coins in the fountain and dreamed of love. Away from what others deemed important, they reflected on their own eternal values.

The park became the city's landmark. People said, "I live north of the park," or "meet me at the park." They brought sandwiches, and drank cold, clear water from the fountain, and sat and talked.

The commercialization of the park began quite innocently. People tired of making picnic lunches, and soon hot dog wagons were doing a busy trade. A citizen suffered indigestion, and several enterprises began hawking stomach remedies. Tourists came, and souvenir stands appeared with T-shirts and stuffed squirrels.

Merchants in the other six sectors began to complain about unfair competition from park traders. The city governors reluctantly let all merchants loose in the park on condition that they erect tents, not permanent structures.

Restfulness is restrictive

But this was not enough. Younger citizens saw the restfulness of the park as a restriction of their freedom. "We want to shop wherever we want. You have no right to tell us where we can and cannot shop," they whined. "Besides, if you put a mall in the park, there would be more jobs for us."

Other voices joined the chorus: "If we could do business in the park, we might not lose as many customers to the cities across the river."

Only a few citizens called for the preservation of the park. They pointed out that many of the trees were irreplaceable; that the city could hardly support six shopping districts, let alone seven; that the city would lose its only common gathering-place; that a shopping centre demanded garbage removal, law enforcement, and other city-financed services; that people needed the relief from daily stress that the park provided; and that green space should not be lost to energy-consuming space. The quality of life was at risk, they said.

Not listening

But few citizens were listening. One television commentator dismissed park advocates as religious cranks who had no right to tell real people what to do.

The newspaper stated that those who did not want to set up shop in the park did not have to; those who objected to the park being turned into a shopping mall didn't have to go there anymore. It did not say how workers who refused a transfer to the park could compete for jobs with people who were willing to work anywhere.

Nor did it consider how the city, without its distinctive green space, might come to resemble the envied, yet unenviable cities across the river.

So trees that had survived wars and drought and acid rain were felled by public opinion. Ancient oaks and maples gave way to veneers and woodgrain plastic. Glass and steel closed in around the fountain. Bargain-hunters did not care that the water smelled of chlorine and no longer danced in the moonlight. The mall became a mall like any other. The city became a city like any other.

Without the park as a landmark, citizens had nothing to put the rest of the city in perspective. They felt lost, without knowing why.

Never the same

Merchants, unable to keep shops open in all seven districts, kept their newest branch in the former park and closed others. Store after store fell to emptiness and decay. The city grew pitted with vacant lots, littered with glass, broken bricks and windblown newspapers. Rats darted among the scrub and weeds.

People have now begun to talk about razing an entire district, turning it into a park that rich and poor can enjoy. The six old commercial districts are all so drab and ugly, they would welcome the privilege of becoming the park. But none has the support of all citizens. Few believe the city will ever have one common park again.

There are those who still grieve over the destroyed park. They never go to the new mall. They partronize merchants who never opened branches in the park mall. They retreat to private gardens.

But new trees cannot replace the disease-resistant specimens in the park. Flower beds need weeding. Squirrels annoy the family dog. Noise from the neighbour's back yard bounces off the walls. The private space of rest is not the public space that has been lost.

There once was a beautiful week laid out according to a time-honored rhythm. Six days were given to commerce and industry, but the seventh was to be a day of rest....

Esther Barnes is the editor of The Link & Visitor, *a magazine for Baptist women. She lives in London, Ont.*

Stanley Park, Vancouver. **Photo:** *This is British Columbia*

WHEN I GET HOME

A journal of a brief tour of the Netherlands in 11 parts

TEXT: PAUL SPOELSTRA
PHOTOGRAPHS: HENDRIKA FARENHORST

Part 10
Thursday, May 29

Noord Brabant, the largest province in the Netherlands, is the northern part of a duchy which flourished from the 12th century into the 15th century when it was yoked with the duchy of Burgundy. When the Netherlands and Belgium became more or less distinct entities in about 1579, Noord Brabant became part of the Netherlands and South Brabant remained under Habsburg rule.

The Netherlands and Belgium were reunited under the terms of the Congress of Vienna in 1814, but it was not a comfortable association and the union officially dissolved in 1839. Even so, much of the cultural evolution of the southern Netherlands and Belgium is shared.

In religious matters, Noord Brabant leans more to Rome than Geneva, and its chief city, 'sHertogenbosch, contains a splendid Brabantine flamboyant gothic cathedral called St. Jan's. Today it became my third cathedral, after Hamilton's Cathedral of Christ the King, which is perched on a hill overlooking Highway 403, anxiously awaiting its second tower, and New York City's St. Patrick's, on Fifth Avenue.

On the advice of a local I stopped in at the Noord Brabant Museum, a good, small museum which maintains a Brabantine focus throughout their collection. The second storey was closed for renovations but on the principle that half a loaf is better than none, I entered and viewed some Breughels, a tryptich by Hieronymous Bosch (who took his name from the city), and two modest oils by Vincent van Gogh.

It is a good custom (indeed it is a practice indirectly endorsed in Mark 8: 22-25) to tour a gallery twice, returning to review and listen more closely to the paintings which continue to whisper in one's thoughts. This afternoon I was called back by an oil entitled *Naaistertje in Interieur* by Charles Grips (1825-1920), a Belgian painter of genre scenes. It portrays a well-dressed and very becoming young woman seated at a right angle to the viewer, threading a needle held at eye level. She is wearing a rose chemise and a white apron. A length of jade linen is cast over a chair closer to the foreground. Her cat, which gazes out at the viewer, relaxes beside her on a bench.

Something about her face and the subdued nocturnal lighting overpowered me, and I mentally slipped it inside my jacket. Back home it will make a great acquisition for the *"Treasures from the Lowlands"* wing of my imaginary personal gallery, where it can hang in the same room that holds Potters' *Young Bull.*

It is not overstating to say that the two paintings in the Hague had by now become a fixation. Less so *The Young Bull* perhaps, because its appeal was more in its novelty and in the painter's hubris. It is the most unlikely subject imaginable for a monumental painting. In the middle of a completely unremarkable landscape we see: a young steer, a sad-eyed cow, a few mangy goats and a farmer relieving himself against a tree.

Young Bull — **Paulus Potter, 1625-1654.**

Holy moment

To think that every day people cross continents to see it. On the other hand, *View of Delft* may be the holiest of all paintings. The foreground is a riverbank sloping down to the river Schie where a passenger boat for Rotterdam awaits. The boats of commerce are now at rest. On the far bank are fortifications and the Schiedam and Rotterdam waterports leading into the city. Delft's Nieuwe Kerk, homes, gables, courtyards, turrets, towers and chimneys are profiled against a clearing sky.

What makes it holy? The light. The light streaming down upon the church tower and the surrounding roof tops newly cleansed by the rain, which, although it is past, is nearly as much a presence in the scene as the light itself. Serene, incorruptible, undefiled, Delft is apprehended for one holy moment.

In Proust's *Remembrance of Things Past* a character takes one look at *View of Delft* and drops dead, gasping, *"little patch of yellow wall!"* Art experts, when polled, place it among the best three paintings in existence. What more proof do you need? Vermeer was aiming at a depiction of a new heaven and a new earth, and I think he hit it. Two days from now, I'll know for sure.

Friday, May 30

Journal, I am poisoned. I am going to die. I think it was something I had for lunch. Forget Belgium. Forget the Kinderdijk. Put me to bed. Leave me alone.

Journal, when I was young I went to the Canadian National Exhibition in Toronto, the year that one of the Blue Angels flying team crashed and exploded, practically in front of us.

There was this ride there.

It was a huge cylinder, maybe four metres in diameter and at least as deep.

People would get inside and stand against the wall in a circle. Some would even do handstands against the wall.

Then the cylinder would begin to turn, faster and faster, until everyone was pinned to the wall by centrifugal or centripetal (who knows these things?) force.

Then the floor would begin to descend and there you were, fastened like a butterfly to the wall, spinning like crazy, utterly abandoned.

I tried it, Journal, and afterwards I was so nauseous I thought I would die. I was so dizzy that I clutched the grass behind the music building with both hands because I thought the spinning of the earth would fling me into outer space.

That's how I felt today.

Journal, I feel a little better now.

Paul Spoelstra is a carpenter living in Hamilton, Ont.

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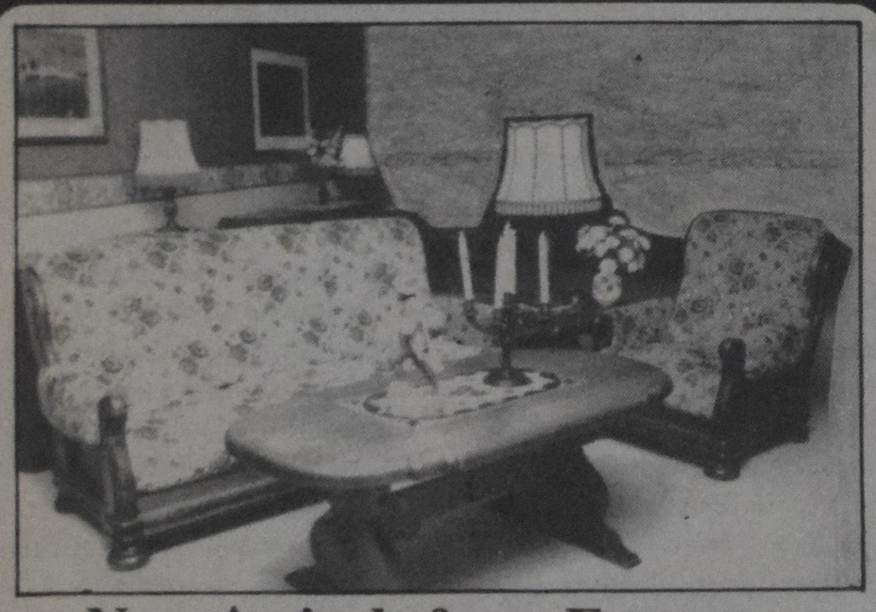

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Books

Robert VanderVennen, page editor

Meditations on John 1-9

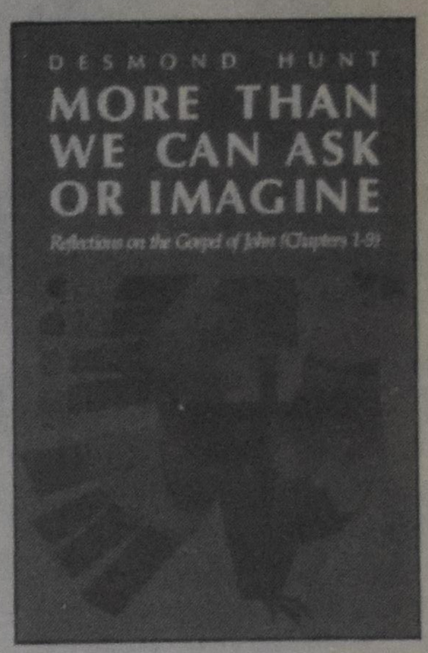
More Than We Can Ask or Imagine: Reflections on the Gospel of John (Chapters 1-9), by Desmond Hunt. Toronto: Anglican Book Centre, 1992. ISBN 0-921846-43-6. Softcover 112 pp., $9.95. Reviewed by Robert VanderVennen.

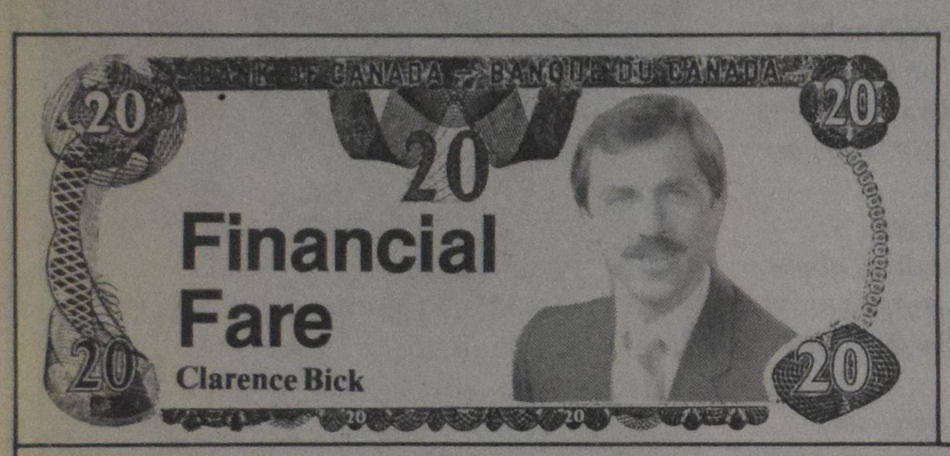
Bishop Desmond Hunt is well-known in Toronto for his Bible studies. For several years while he was pastor of the (Anglican) Church of the Messiah, he led well-attended noon-hour Bible studies once a week in the heart of Toronto's business district.

In 45 meditations of a page-and-a-half each Hunt gives us straight-to-the-mark insights found in John 1-9, complementing his earlier book dealing with John 10-19. There's nothing fancy here; no posturing or special effects to catch your attention. Hunt just gives us the nub of what the Gospel is saying and shows its meaning for us. Each meditation has at the end a sentence or two "for reflection," which can help us carry the thought with us.

John 7: 1-9 gives Hunt the chance to tell us about two Greek words for time, *chronos*, the time of day, and *kairos*, the time appropriate. He says, "We live in a world governed by the clock. But Jesus presents us with a new dimension — *kairos* — in which God's will and purpose for us is paramount. When we let our lives be governed by God's timing, we find new life in Christ."

If you like to use a book of short daily devotions, this one is better than most.





Greed, economics and environmental decline

At a recent meeting of *Calvinist Contact* writers we discussed the appropriate Christian response to environmental degradation. While there were many interesting proposals, in my opinion they dealt with symptoms instead of the root cause of pollution — the human tendency to look after our own economic self-interest.

There are many examples worldwide of how the economic marketplace dictates results. The incident that cemented my reliance in market-oriented policy occurred a few years ago when I taught economics at Redeemer College. An article I came across gave me an exercise for class members to teach themselves the difference between a capitalist (market-driven) economy, and a socialist economy. The exercise is described below.

I walked into the classroom of 15 students with $75, made up of fifteen $5-bills. I displayed the money on my desk. I then told the class that the money was theirs to keep if they could "co-operate" in the following exercise.

Will co-operation win out?

The class was to vote on whether or not to work within a co-operative economy. If all 15 students voted "yes" for the co-operative economy, each student would collect $5 for a total income of $75. If 14 voted "yes" and one person voted "no," the "no" vote would collect $50, and all the other voters would not collect anything. If 13 voted "yes" the two people who voted "no" would each collect $20 and no money would be paid to the other students.

I also promised anonymity to anyone collecting money. The ballots had to include their name, but only I would know how they voted. However, I warned that three or more "no" votes meant that no one collected any money.

I conducted this experiment two years in a row and each year I had the class vote three times. But I never handed out any money.

Before each vote I left the room for five minutes to allow for a discussion. Each successive time I exited, the conversations grew in intensity and volume. I clearly heard the pressure to vote "yes" and there was full agreement. But with each successive vote, the number of "yes" votes decreased.

Selfish motivation

In reviewing the exercise afterwards, the students explained the growing frustration with each vote as it became clear that some in the class were motivated by personal gains at the cost of the whole of the class. This explained why over time fewer and fewer voted "yes" and more students decided to look after themselves first.

The article that originally gave me the idea for this exercise pointed out that it had been done dozens of times before. The results were always the same, regardless of the economic, social, political or religious background of the students, or the type of academic program they were in.

In this exercise a "co-operative" economy would have created a total economic income of $75, higher than any of the alternatives. I think it would be difficult to find a more idealistic group than a class of university students. The fact that they were unable to set aside personal financial motivation, even in the short run, has a lot of lessons for those of us who would influence public policy, such as environmental law.

I believe people would act in a manner more friendly to the environment if it is in their best economic interest to do so. After all, it was economics that created the problem in the first place. Pollution is usually caused when an action localizes the financial benefits to one person, but the pollution cost is spread out among many people.

'Owning' the problem

So the best way to solve a problem is to create ownership of the solution. (Have you even seen anyone wash a rented car? The filth is someone else's problem.) Proposals for market-driven public policy are usually politely acknowledged and then ignored. I suspect the main reason for the ambivalence is that many of us are uncomfortable using a sinful trait such as greed to solve problems caused by greed.

We have been given a responsibility for the stewardly use of the assets God has temporarily lent us. Should we debate what is the "purest" Christian way to solve environmental problems, or should we move quickly to support "pragmatic" solutions? I'll have some more thoughts in two weeks.

Clarence Bick is a financial planner in Ancaster, Ont.

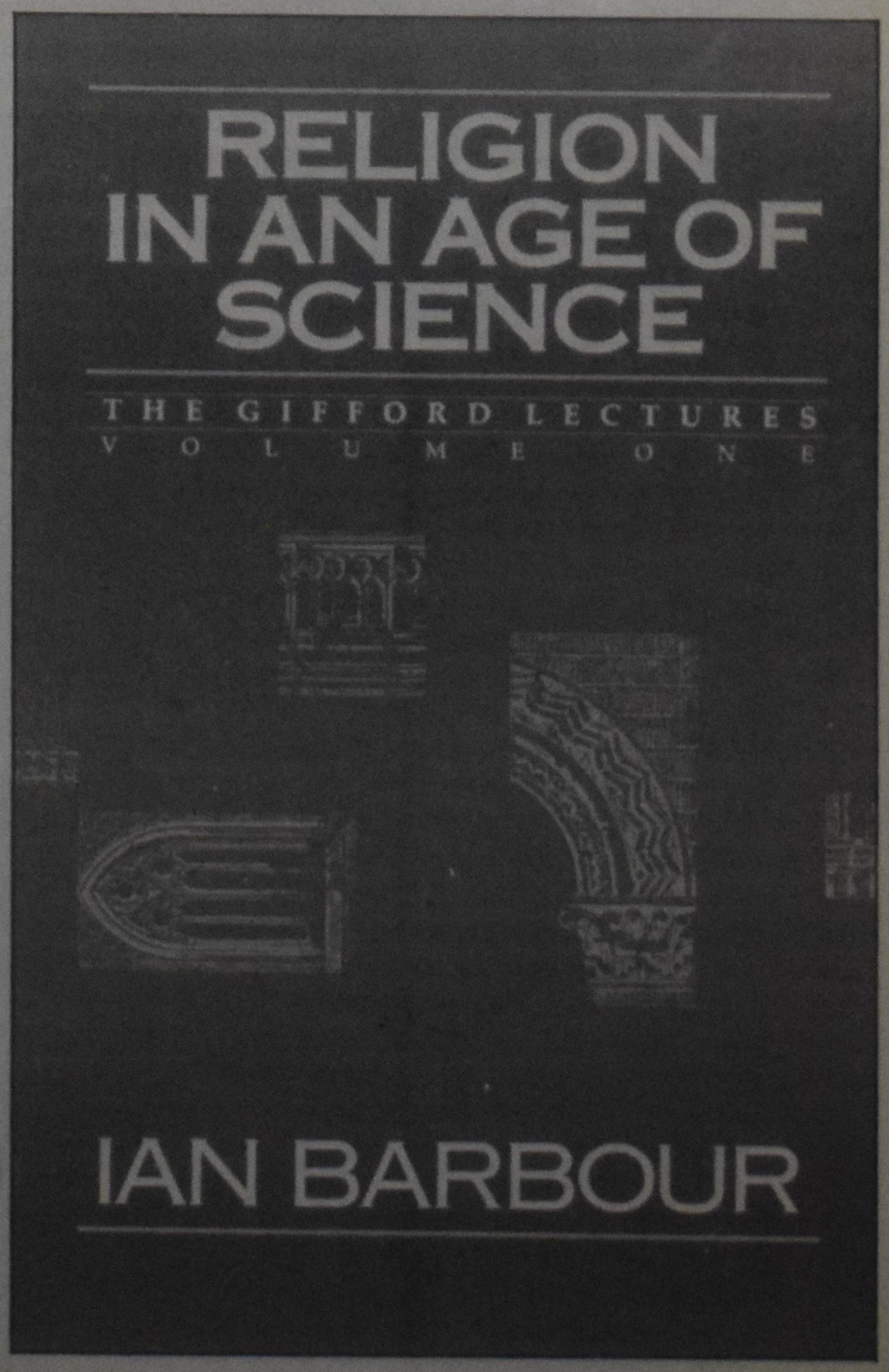
How Christianity influences science

Religion in an Age of Science, by Ian Barbour. San Francisco: Harper Collins, 1990. ISBN 0-06-060383-6. Softcover, 297 pp., $22.95. Reviewed by Robert VanderVennen.

This monumental book will stimulate the thinking of anyone interested in learning more about how religion, and specifically Christianity, interacts with science in the world of modern scholarship. It is the first of two volumes to be published from Ian Barbour's Gifford Lectures, 1989-91. Barbour teaches at Carleton College in Minnesota.

Barbour discusses religion and the methods of science, and religion and the theories of science, concluding with philosophical and theological reflections. His erudition and knowledge of the literature in science, religion and philosophy are breathtaking. One cannot help being struck by the elegance and readability of Barbour's writing.

Barbour's basic approach is that of "critical realism," and he is much attracted to the "process thought" of Whitehead. Although he has a high view of Scripture, it seems to me that he gives too much credence in his thinking to the philosophy of evolutionism.



Friends of God

Wayne Brouwer

Fifteen for the road

"A song of ascents" (title on Psalms 120-134).

Hawaii is known for many things, but none so grueling as the "Ironman Triathalon." It begins with a 2.4 mile swim in the ocean, continues 112 miles on bicycle and finishes with a 26-mile marathon run! Few there are who wish to enter; fewer still who endure it to the end!

But Joni Dunn did. In fact, in 1985, at the age of 43, she not only entered and endured; she also won her division and set a new record for the course!

Discipline and the miraculous

"So what" you ask. Well, Joni happened to have had a skiing accident in 1972 that nearly took her life. She skidded off a mountain trail, plunged over 100 feet into a rocky ravine, fractured her spine in seven places, her neck at several more points and sustained a concussion that nearly killed her.

But somehow Joni survived. And when the countless operations were finished she was two inches shorter than she'd been before! And she was so hunchbacked that she didn't recognize herself at first in a mirror. It was almost a year-and-a-half before she could hold her young son in her arms.

Can you imagine such a person winning the triathalon? Do you know what Joni said when they interviewed her after her victory?: "Just moving caused me incredible pain. But I knew I had to do this. I come from a very disciplined Dutch Reformed family in Illinois. That discipline has always been with me, and it makes me strong."

What a testimony! In an age characterized by what Eugene Peterson has called "the tourist mind set," here's a sense of determination and duty that forges a new future out of a broken past! And it's linked, in Joni's mind, to her Christian heritage!

Pilgrim songs

There are two words that stand out in Scripture as pictures of the child of God. One is "disciple," apprenticed to the Master, learning from the teacher. The other is "pilgrim," someone who is on a journey of life, someone who has a future which is not uncertain, but very specific, very clear and very real.

The pilgrims of ancient Israel went yearly up to Jerusalem for the great festivals that reminded them of their tremendous religious heritage and confirmed their deep devotion to God. And, on the way, they sang in growing numbers from a little collection of "pilgrim songs for the open road." They weren't exactly that, of course. Instead they gained the name "Psalms of Ascent." That's fitting because they depict the life of elevated assurance, from distant depression of sin, doubt and fear to the great heights of worship in the temple of God.

Footprints

Paul Goodman, in his collection of *Little Prayers*, includes this gem:

On the highroad to death
trudging, not eager to get
to that city, yet the way is
still too long for my patience

— teach me a travel song,
Master, to march along
as we boys used to shout
when I was a young scout.

That's really what Psalms 120 through 134 are: travel songs for pilgrims, marching songs for disciples. Do you have your hiking boots on?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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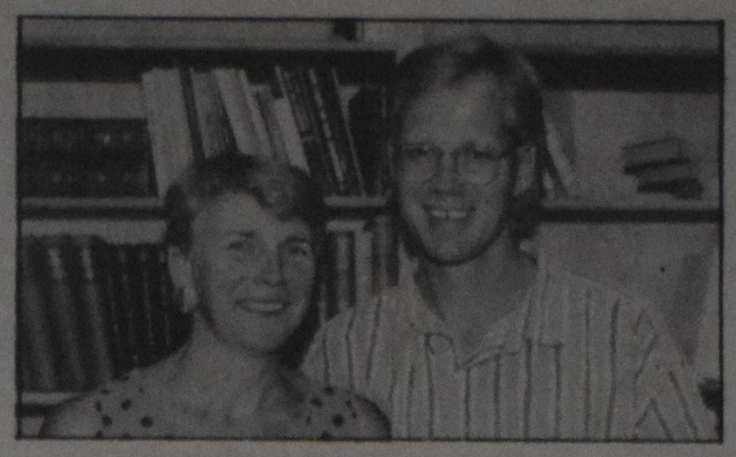

Peter and Marja are IN

Photo: Josepha Schonberger

Dear P&M:

I wish to have your opinion on something I did last summer. I spent a day at a nudist camp and thoroughly enjoyed the experience. In fact, I would like to go again.

The experience of being able to move about freely as an adult without clothes on is incredible! I did not find it sexually stimulating (though my husband did). I just enjoyed a very peaceful and relaxing day.

I did laugh, long and hard, for weeks afterwards and still do whenever I think about it. Especially about being daring enough to "do as the Romans do" at the place like this resort and enjoy it.

My question is: Have I committed a sin? Should I be asking God's forgiveness especially when I don't feel as if I've sinned?

I hope you don't regard this as a prank letter. It really isn't. I just can't sign my name to show you that it's for real. I have small children and an extended family who would never forget or understand.

Dear P&M:

Last summer my wife and I went to a nudist campground for a day, strictly for the experience! Wow! We had a few giggly minutes at first but thoroughly enjoyed ourselves afterwards. We cannot speak about this in our Christian Reformed community because we would be ostracized. We would like to do it again but we are afraid of it becoming known in due time. Our question to you is this: were we wrong morally or spiritually or can we continue secretly?

P.S. This letter was almost as exciting to write as it was to be there. God bless you in your often difficult task as you struggle to answer many imponderables.

Dear Sunbathers:

We mentioned your letters to a number of people and discussed them with the panel. To a person they all said it was something they had always wanted to do. In fact, because you wrote we've had some good laughs ourselves.

All of us occasionally long to be free from responsibility and social conventions. This is probably linked to our longing for Paradise and our memories of uncomplicated, childhood times. Many of us have gone skinny-dipping at some time in our lives. Nudity provides that experience of being that untroubled kid again.

Nudist colonies and campgrounds are not new to the '90s. As far back as 1906 Richard Ungewitter published his book *Die Nacktheit*, thus beginning the Free Body Culture movement in Germany. By 1932 we see the formation of the American League for Physical Culture which, in 1937, became known as the American Sunbathing Association. Today on a global scale it is known as the International Naturist Foundation.

Proponents of nudism point to a number of benefits. They mention the healing and relaxing effects of direct contact with the elements (weather permitting, of course). They speak of the social benefit of not being able to tell the plumber from the farmer and the lawyer from the teacher. They also teach that the naked body is not necessarily erotically stimulating and definitely not obscene. In fact, they go so far as to claim that nudism loosens the grip of pornography on our society by dealing with our normal curiosity in a natural and healthy way.

Now to your important question. Did you commit a sin? And should you go to a nudist campground again?

Jesus warns us about lustful thoughts. But as we all know, that is a problem of the heart whether we're dressed or not. Our guess is that provocatively cut bathing suits on a public beach create as much of an erotically charged environment as complete nudity, if not more. A day in a nudist camp or a day on the beach, both provide opportunities for sinful desires.

We do have a question about your "excitement." If this is sexual arousal stimulated by the sight of nude people, then you should be concerned. You are in the best position to judge whether this was a problem for one or both of you. If it was, we would strongly advise you against putting yourself in this tempting situation. Your desire should only be for each other.

As much as we long for the untarnished experience of Paradise where we can be "naked and unashamed," this is a broken world. When the age of innocence was lost, God clothed Adam and Eve for a reason. Nudist philosophy promotes openness, trust and a spiritual encounter with nature that is not based on biblical principles or the way of Christ. Your church community and family will never understand this lifestyle; this forces you to live a secret double life. That's no way to live.

What's our advice? Look for a vacation spot, such as a cottage on an island, where the two of you can go about in the buff and do some skinny-dipping. Or designate some "Nudism Days" each year at a motel or at home without your kids. Enjoy the benefits of nudism in the *privacy* of your marriage without having to resort to *secrecy*. When outdoors, take precautions against black flies, mosquitoes and the thinning ozone layer. Indoors, watch out for the stove elements and keep the curtains closed!

Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

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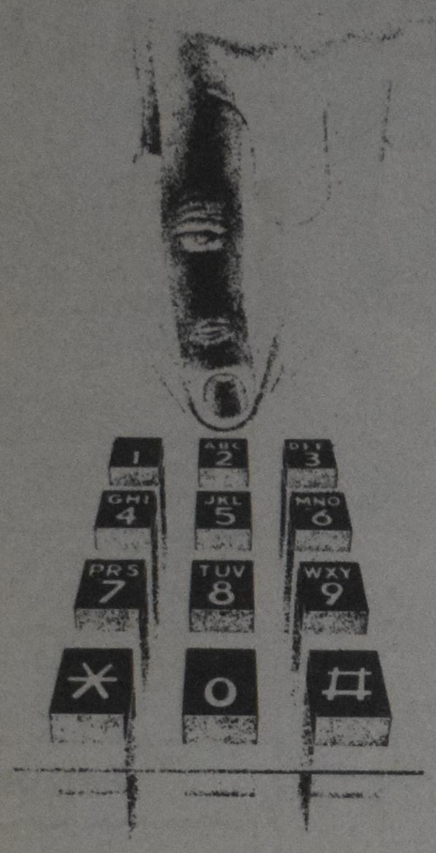

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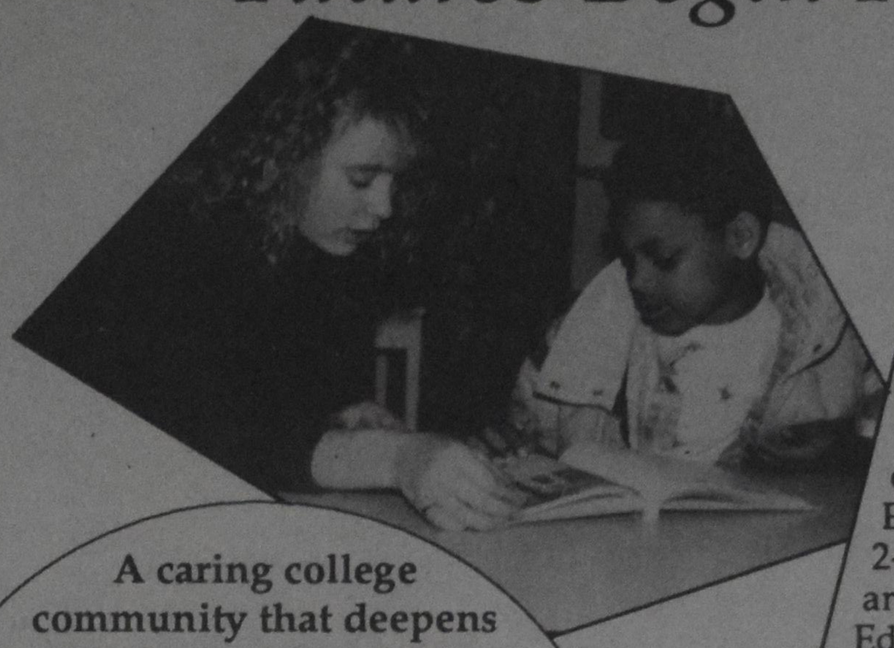

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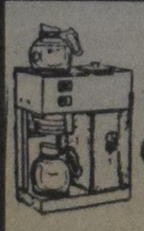

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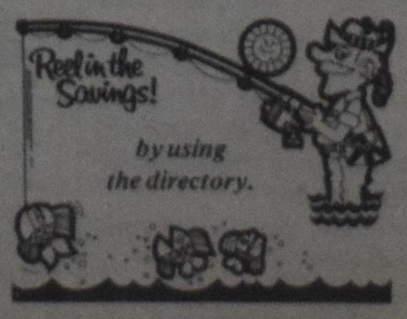

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Note: All rates shown above are GST inclusive.

ATTENTION!

a) *Calvinist Contact* reserves the right to print classifieds using our usual format, *unless you instruct us otherwise.*

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax are *not* acceptable. If you wish a photo included, send us the original.

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NEWLYWEDS

Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $20.00 and the couple's future address.

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Phone: (416) 682-8311
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Marriages

DE GROOT-CARIGNAN:

It is with joy and thanksgiving to the Lord that we, John and Agnes De Groot of Tillsonburg, Ont., announce the forthcoming marriage of our eldest daughter,

JACQUELINE
to
MARK CARIGNAN

This celebration of love will take place, the Lord willing, on Saturday, May 23, 1992, at 2 p.m., in the Tillsonburg Chr. Ref. Church, with Rev. Wieger De Jong officiating.
Future address: Mr. & Mrs. Mark Carignan, 85 Fiddlers Green Rd., Apt. #503, London, ON N6H 3S9

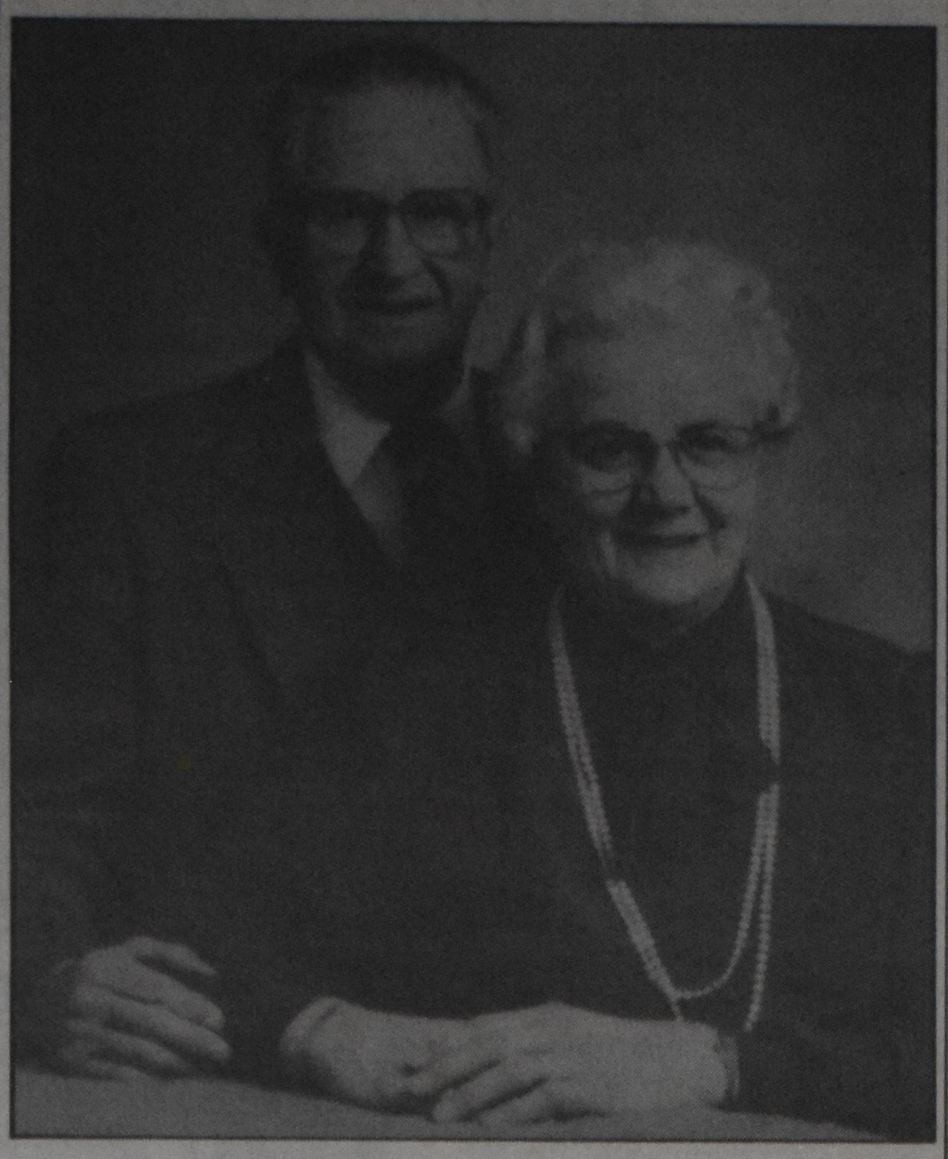
BOER-KOOPS:

With gratitude to God, we, Ralph and Anne Koops of Cambridge, Ont., are pleased to announce the marriage of our oldest son,

JEFFREY KENTON
to
CHRISTINE GERTRUDE

daughter of Harlon and Joan Boer of Archer, Iowa. This celebration of love will take place, the Lord willing, on May 16, 1992, at 11 a.m., in the First Chr. Ref. Church, Hospers, Iowa, with the father of the groom officiating.
We pray for God's blessing on your life together.
Future address: 644 First Ave. N. W., Apt. 3N, Sioux Center, IA 51250

Anniversaries



Congratulations to Cornelis and Dieuwke Kuipers (nee Feenstra) on the occasion of their 50th wedding anniversary!

1937 May 7 1992
With love and thanksgiving we celebrate the 55th wedding anniversary of our parents and grandparents,

WEIBE and JANKE BOERSMA

We pray that the Lord will continue to bless you and keep you in his care.
Bill — Wyoming, Ont.
Philip & Vicky Beiboer — Buitenpost, Fr.
Henk, Jannie, Wim, Jacoba
Harry & Bernice Van Ruitenburg — Wyoming, Ont.
Judy, Bill, Heather
Mel & Anita Boersma — Wyoming, Ont.
Patricia, Michael, Sharon, Jessica, Matthew
Ymko & Maggie Boersma — Wyoming, Ont.
Emma, Richard, Timothy
Harry & Audrey Van Ruitenburg — Wyoming, Ont.
Jared (great-grandchild)

With joy and thanksgiving to the Lord we, their children, would like to announce the 40th wedding anniversary of our parents,

JOHANNES and KATHLEEN MOLENAAR
(nee Kapteyn)

the Lord willing on May 15, 1992.
Mary & Bert Michel — Brooklin, Ont.
Peter & Norma Molenaar — Carrying Place, Ont.
Wilma & Ed Michel — Mildmay, Ont.
Janet & Peter Lammers — Wooler, Ont.
Kathy & Gary Bristow — Janetville, Ont.
Joanne & John Van Til — Oshawa, Ont.
Nancy & Rod DeJong — Baltimore, Ont.
and 19 grandchildren.
An open house on this happy occasion will be held on Sunday, May 24, 1992, from 2-5 p.m., at their home.
Home address: R.R.#3, Brighton, ON K0K 1H0

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Anniversaries

1942 May 15 1992
Matthew 7: 24-25.
With praise and thanksgiving to the Lord for his love and faithfulness and with much joy in our hearts, we would like to announce the 50th wedding anniversary of our parents, grandparents, and great-grandparents,

CORNELIS and DIEUWKE KUIPERS
(nee Feenstra)

May the Lord continue to bless you both with health and happiness. Congratulations and much love from your family:
Evelyn & Ben Klumpenhouwer — Brockville, Ont.
Darlene & Tom, Joel, Daniel, Kara
Brian & Kamela, Jordan
Joanne & Yuergen
Femmie & Henry Tibben — Iroquois, Ont.
Cindy & Albert, Kristyn
Don
Greg & Carola
Grace & George Tibben — Brinston, Ont.
Doug & Darlene, Matthew
Amanda & Jeff (fiance)
Carla
Sara
Clara & Harry Bierman — Lethbridge, Alta.
Darrell & Barbara
Mike
Paul
Carissa
Jake & Joyce Kuipers — Sarnia, Ont.
Erika
Rebekah
Elizabeth
Jonathan
Sidney & Margaret Kuipers — Brockville, Ont.
Mark
Laura
Donna
Rose & Dave DeKleine — Brinston, Ont.
Alyssa
Alexander
Brittany
To celebrate this happy occasion, an open house will be held at Athens Chr. School on Saturday, May 16, 1992, D.V., from 2-4 p.m.
Best wishes only please.
Home address: R.R. #2, Lyndhurst, ON K0E 1N0

Anniversaries

1942 1992
A SPECIAL 50TH ANNIVERSARY
Rejoicing with you on this happy day as you celebrate the 50 years God has given you together.
"This is the day which the Lord has made; we will rejoice and be glad in it" (Ps. 118: 24).
We would like to wish

MR. and MRS. JOHN SEFFINGA

of R.R.#4, Athens, Ont., a very happy 50th anniversary.
Best wishes from the children, grandchildren and great-grandchildren:
Jeff & Joanie
Grace & Jack
Brenda & Gary, Sharlene & Bob (Rebecca, Sarah), Alison & Tim
Anne
Renata
Andrew
Wesley & JoAnne
Emory, Kendra, Shannon, Cari
Sylvia & Terry
Laura
Edward & Pat
Brendon

It all began in the spring of 1942 when we met each other for the first time in the low lands of Friesland, a happening that soon turned into love.
Our wedding day was on May 9, 1947 in Grouw, Fr. That's now 45 years ago. The Lord blessed us with two boys before we moved to Canada in 1951. The first nine years we lived in the Wallaceburg, Ont., area. Here two girls and two more boys were added to our family. In 1960 we moved again, now to the farmlands near Forest. One more girl was given us here. We are also blessed with 16 grandchildren.
Psalm 121 was our wedding text, it still is our strength today.

TED and AUDREY SOEPBOER
(nee De Vries)

Home address: R.R.#5, Forest, ON N0N 1J0

Makkum, Fr. Stratford, Ont.
1942 May 20 1992
"May the Lord direct your hearts into God's love and Christ's perseverance" (2 Thess. 3:5).
With praise and thanksgiving to God, we hope to celebrate the 50th anniversary of our parents and grandparents,

MARTEN and AGNES TALSMA
(nee Bouma)

on Saturday, May 16, 1992.
May God continue to bless you and keep you in his loving care.
With love and congratulations from your children and grandchildren:
Michael & Jean Talsma — London, Ont.
Michelle, Marvin, Darryl, Stephen
Theresa Talsma — Stratford, Ont.
Open house will be held on Saturday, May 16, 1992, D.V., from 2:30 - 4:30 p.m., at the Kiwanis Community Centre, 111 Lakeside Dr., Stratford, Ont.
Best wishes only please.
Home address: 12 Kathryn Cres., Stratford, ON N5A 2Y7

Anniversaries

1952 1992
With thankfulness to God we are happy to announce the 40th wedding anniversary of our parents, pake and beppe,

JETSE and GRETHA TIERSMA

With love from all their children:
Wilma & Frans Ipema — Dunnville
Tarra, Angela, Rachel, Jennifer, Joshua
Betty & Ken VanderHeide — Dunnville
Justin, Kathryn, Christine, Tanya, Keith
Pete & Helen Tiersma — Dunnville
Trevor, Anthony, Kevin, Mark
Trudy & Ellery Koudijs — Beamsville
Lindsey, Daniel, Jessica, Katie
Joanne & John Langeraap — Grimsby
Megan
Jeannette & Sid Horinga — Grimsby
Harvey Tiersma — London
An open house will be held on May 22, 1992, from 2-4 p.m., at the Bethel Chr. Ref. Church on Robinson Road in Dunnville, Ont.
Wedding text: Psalm 23.
The Tiersma's home address is:
117 Inman Road, Dunnville, ON N1A 3B6

Personal

A Christian fun-loving female in late 30s is looking for a male companion for a possible relationship. Enjoys the outdoors, watersport and travel.
Please send letters to **File #2582**, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Energetic, versatile woman of 30 in health profession looking for a Christian, caring, understanding male to share varied interests, the outdoors and sports, that might lead to a meaningful relationship.
Serious replies only.
Photo and phone number would be appreciated. Please reply to **File #2583**, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

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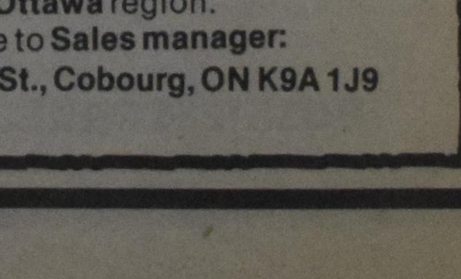
Travelling to Vancouver Island?
Our four-bedroom home is available from July 22-late August, 1992. Clean and close to all attractions. $200 per week.
Phone: (604) 727-7715.



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Anniversaries

Congratulations to Engbert and Roelfien Te Nyenhuis (nee De Lange) on the occasion of their 50th wedding anniversary!

Emmen, Dr.
the Neth.
1942

Kentville, N.S.
Canada
1992

May 19

"Rejoice in the Lord always" (Phil. 4:4).
With joy and thanksgiving to the Lord, we are happy to announce the 50th wedding anniversary of our parents and grandparents,

ENGBERT and ROELFIEN TE NYENHUIS
(nee De Lange)

We pray that the Lord will continue to bless and keep them in his care.
Congratulations and love from your children and grandchildren.
A service of thanksgiving will be held on Saturday, May 16, 1992, at 10:30 a.m. at the Chr. Ref. Church, Oakdene Ave., Kentville, N.S.
Best wishes only please.
Home address: 281 Main Street, Kentville, NS B4N 1K3, Canada

Help Wanted

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to develop programs to challenge our youth to active participation in the Christian life.

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Excellent employment and housing benefits will be provided. More information and a church profile are available upon request.

Resumes can be sent to:
the Search Committee, c/o Joe Grootenboer
9 Willis Dr., Brampton, Ontario, L6W 1A8
(416) 450-6796

Obituaries

Koekange — Brampton
*June 5, 1904 — †April 22, 1992

On April 22, 1992, the Lord ended the life on earth of

KOOB DROST

He left us in the full assurance of the love of God, the resurrection of the body and the life everlasting.
Beloved husband of Jantje Drost-Bergman.
Stien de Weerd — Clinton, Ont.
Jenny & Clarence Haalstra — Port Hope, Ont.
Henry & Pia Drost — Clinton, Ont.
Roely & Bert Donkersgoed — Gowanstown, Ont.
Stef & Ron Schelhaas — Dorchester, Ont.
Jane & Ted Bruinsma — Brampton, Ont.
Diane & Cecil Bruinsma — Goderich, Ont.
Henny & Marinus Van Laren — Rexdale, Ont.
Jeanette & Bill Slotegraaf — Peterborough, Ont.
38 grandchildren and 49 great-grandchildren.
Psalm 103.
Correspondence address: J. Drost, Holland Chr. Homes. #C906, 7900 McLaughlin Road, S., Brampton, ON L6V 3N2

March 6, 1901 — April 8, 1992

On April 8, 1992,

LAMMERT JAN HOFSTEDE

of Edmonton, Alta, went to be with the Lord.
Predeceased by his wife Geertruida, Nov. 3, 1986.
Loving father of:
Men & Anton Jansen — Edmonton, Alta.
Gijs & Mary Hofstede — Leduc, Alta.
Dirk & Willy Hofstede — Edmonton, Alta.
Joe & Mary Hofstede — Edmonton, Alta.
Trudy & Evert VanHeeringen — Calif., USA
Bill & Jenny Hofstede, Edmonton, Alta.
Uncle of:
Rein & Evert Kroon, Edmonton, Alta.
Menny & Gus Wagenaar — Edmonton, Alta.
Dear Opa of:
36 grandchildren, 60 great-grandchildren and seven great-great-grandchildren.
Survived by one sister, Cornelia Kroon, in the Neth.
"And we rejoice in the hope of the glory of God" (Rom. 5:2b).
Correspondence address: Mr. Bill Hofstede, 3419-108 Ave., Edmonton, AB T5W 0E5, Canada

---

"Those who wait upon the Lord shall renew their strength" (Is. 40:1).
On Sunday, April 12, 1992, the Lord in his wisdom suddenly called home,

JACK (TJERK) KAASTRA

at the age of 62 years, during a visit in Kenya, Africa.
He was predeceased by his wife Margaret (Gre) Kaastra (nee VanGurp) and a baby boy.
Dearly beloved father and grandfather of:
Ida & James Mutoigo — Kampala, Uganda
Ena & Victor Weverink — Aylmer, Ont.
Matthew, James, Adam
Nell & Rick Haayema — Dutton, Ont.
Betty Kaastra — Springfield, Ont.
Tom & Evelyn Kaastra — Aylmer, Ont.
Jenna-Lyn, Kristen
Grace & Allen Boyes — Thunder Bay, Ont.
Greta & Ken Kiers — Vancouver, B.C.
Casper Kaastra — Springfield, Ont.
Freda Kaastra — Springfield, Ont.
Correspondence address: R.R. #2, Springfield, ON N0L 2J0, Canada

Obituaries

"By the Sea of Crystal" (P.H. #469).
On Friday, April 24, 1992, the Lord called home,

SYLVIA ARENDS
(nee Visser)

at his appointed time his child, and our beloved mother, grandmother and great-grandmother, in her 92nd year. Beloved wife of the late Geert Arends, deceased April 16, 1935, in the Netherlands.
Dear mother of:
Jake & Alice Arends — Strathroy, Ont.
Janet & Bob Hovius — Beamsville, Ont.
Ralph & Mary Arends — Listowel, Ont.
Frances & Abraham Van der Veen — Brussels, Ont.
Grandmother of 21 (one deceased in 1976) and great-grandmother of 47.
Funeral service was held April 27, 1992, from the Chr. Ref. Church in Listowel, Ont., with Rev. Jelle Nutma of Strathroy officiating.
Correspondence address: J. Arends, 313 Helenstreet, Strathroy, ON N7G 3M6

The congregation of Bethel Chr. Ref. Church, Listowel, Ont., expresses its Christian sympathy to Elder and Mrs. Andy and Lucy DeVries and their sons David, Matthew and Stephen, in the sudden and tragic death of their 15-year-old son and brother,

PHILIP JAMES DEVRIES

We pray and trust the Lord will comfort and sustain them with his Spirit.

On Saturday, April 25, 1992, the son of our dear friends Martin and Brenda Van Der Hout was released from two years of suffering and welcomed into the arms of Jesus.

JOHN MARTIN

will be missed by all of us. We share in the grief of his parents, brother Adrian and sister Cassaundra, but take comfort in the knowledge that he is now with the Lord.
We will miss the gifts of pictures he was always making for us and his wonderful smile. We will never forget his courage.
Psalm 23.
Loved and missed by:
Ed & Joanne Breimer — Niagara Falls, Ont.
Marty & Margaret Drenth — Burlington, Ont.
Carolyn Spiering — St. Catharines, Ont.
Gord & Anita Van Geest — Grimsby, Ont.

Summer Job Market

AMSTERDAM: 21-year old female seeks summer job in **Amsterdam area**. Experience in household work, mother's help, hotel work, waitressing. Agatha Muszynska.
Phone: (416) 274-3817

ANCASTER, Ont.; 22-year old Redeemer College graduate seeks full-time employment in the Greater Hamilton area. Has own transportation. Has experience and clerical skills and some managerial roles. **Also greatly enjoy working out-of-doors and farm work.** References available. Contact Marcia DeHaan at (416) 648-4689 or 826 Hwy. #53E, Ancaster, ON L9G 3K9

CAMBRIDGE, Ont.: Ontario High School graduate seeks work for the summer. Has much experience in poultry farm work, as well as experience in doing farm and factory work. Would like to work preferably in Ontario.
Call Henry at (519) 623-1945

Summer Job Market

FONTHILL: 19-year-old, Niagara College student, seeking summer employment in **Pelham/Welland** area. Class G license. Will consider anything; have own transportation. Available May 1/92 to Sept. 1/92.
Please call Ed at (416)892-5031

Grimsby, Ont.: Dordt College student (graduate - English major) is seeking employment for the summer months. Has own transportation and is willing to do any type of job, but **prefers study-related work**. Available after May 10, 1992. Dirk-Bastiaan Schouten.
Phone: (416) 945-5335

London, Ont.:

I am an **18-year-old L.D.C.S.S. student** looking for a summer job. I have experience in dairy and poultry (layers) and am available June 22.
Please call Evert at (519) 482-5852

Lucknow, Ont.: High school student 17 years old, is looking for full-time summer employment. Experience in assembling projects such as bicycles and lawnmowers. Also experience in fast food preparation and various farm jobs. Will accept anything. References available, driver's licence.
Phone Steven at (519) 528-3337

MARITIMES: Student, 17 yrs.-old, looking for nanny position in **Maritimes.** July 1-Aug. 29 (Max.). Experienced. Ref. available. (902) 662-3182.

OSHAWA, Ont.: Hi, I'm a 19-year-old student living in the Netherlands who is looking for work in Canada from May through September. Will tackle anything, preferably in southern Ontario area. Please call Stan at **(416) 682-8311 during office hours (8-4 p.m.).**

ST. CATHARINES, Ont.: Early childhood education graduate looking for a summer full-time job in a daycare, homesetting, also experienced in greenhouse work. Available May-August in St. Catharines or Kitchener area. Contact Paula Wiersma **(416) 934-0515 (after 6 p.m.).**

TRURO, N.S.: Dordt College student looking for summer employment Willing to do any type of work, anywhere. Experience in nanny/housekeeper and institutional kitchen work. **Please call Carolyn at (902) 895-7597.**

Teachers

AGASSIZ, B.C.; Agassiz Chr. School invites applicants for the position of **teaching principal** for the 1992/93 school year. This K-7 school with 95 students needs an enthusiastic individual to teach **Grades 6 and 7 - 60 per cent** and **administrator 40 per cent.** Join a growing interdenominational school community in beautiful Fraser Valley. The successful applicant must be an experienced administrator with a commitment to Jesus Christ, have a love for children and be goal oriented.
Please direct your inquiries to:
Education Committee
Agassiz Chr. School
Box 323
Agassiz, BC V0M 1A0
Phone: (604) 796-9310

AYLMER, Ont.: Immanuel Chr. School invites applications for a definite **part-time** (30-40%) **intermediate French** teaching position. Please send application and resume to:
Andy VanderPloeg, Principal
Immanuel Chr. School,
75 Caverly Rd.
Aylmer, ON N5H 2P6

Classified

Teachers

GUELPH, Ont.: John Calvin Chr. School, situated in a beautiful University setting invites applications for openings at the **intermediate level** as well as a **part-time** opening in **special education. It may be possible to combine these positions.**
Consider becoming part of our busy growing Christian community.
Send inquiries and applications to:
Jake Vriend
c/o John Calvin Chr. School
290 Water St., Guelph, ON
N1G 1B8
or call (519) 824-8860 (school)
(519) 836-6507 (home)

MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School is now accepting applications for **primary and intermediate teaching** positions. A **background in music** is desirable as well as **computer literacy**. Please send resumes to:
T. Vroon, Principal
Haney - Pitt Meadows Chr. School
121240-203rd. St.,
Maple Ridge, BC
V2X 4V5 Canada
Tel.: (604) 465-4442

PRINCE GEORGE, B.C.: Cedars Chr. School invites applications for **computer, English, French and woodworking (junior secondary)** and **possible intermediate positions** for the 1992/93 school year.
Applications are to be sent to:
Cedars Chr. School
701 N. Nechako Rd.
Prince George, BC V2K 1A2
Attention: Mr. John Reems
Phone: (604) 564-0707

VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community, will be offering Kindergarten through Grade 9 in the coming school year. We will have **possible openings** for full-time teachers in **Kindergarten and Grade 6** beginning in September, and will require a **part-time music teacher.** Please direct inquiries regarding these positions to:
Ron Donkersloot, Principal,
Vancouver Chr. School,
3496 Mons Drive, Vancouver, BC
V5M 3E6

Miscellaneous

Kerkdiensten op cassette in de Nederlandse taal

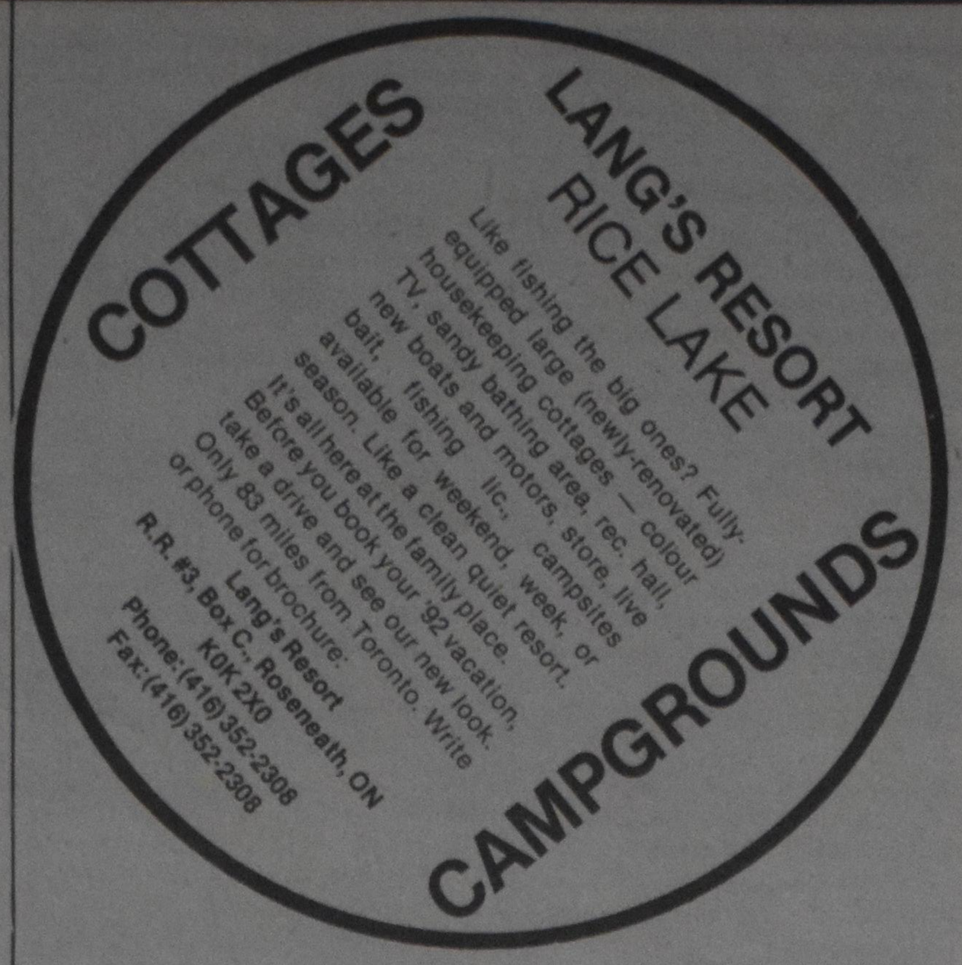
U kunt zich nu abonneren op deze prekendienst, b.v.:
a) één cassette iedere week;
b) twee cassettes maandelijks;
c) één cassette maandelijks.

Prijs $3.00 per cassette
($1.50 extra als u de cassette wilt houden)
Voor inlichtingen schrijf naar:
Jack & Lenie Brouwer
27 Alpaca Drive
Scarborough, ON
M1J 2Z8
of bel (416) 431-7792

Luister naar het programma
ZINGEND GELOVEN
Elke Zaterdag, 8 uur 's morgens
CHIN FM 101

Don't miss out, use the directory on page 15

Vacation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Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book your '92 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure.
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Christy's Cove Summer Resort
on Magnetawan River at Georgian Bay
• Reasonable rates • No G.S.T.
• Water craft available • playground • restaurant • beach
Hosts: Hessel, Marie, Christina and Jonathan Wiersma
(705) 383-2930

Teachers

Centennial Christian School

Operated by the Terrace Calvin Christian School Society

Centennial Christian School invites applications from Secondary School Teachers. Our school is a growing interdenominational school, currently offering Christian Education from **Kindergarten through Grade 9**. We have added Grade 8 and 9 in the last two years and are in the planning stages for the addition of Grade 10.

Persons with a **math, socials** or **music/band** background are especially encouraged to apply. However, others will also be considered.

We will also require a **full-time Grade 2** teacher beginning in **September 1992**. Elementary teachers are also encouraged to apply for potential openings in other elementary grades. Please direct inquiries to:

Frank Voogd
Centennial Christian School
3608 Sparks Street
Terrace, BC V8G 2V6
Phone: (604) 635-6173

Events

NOTICE

A special Praise and Thanksgiving service will be held for **Rev. Gerard Nonnekes and Mrs. Nonnekes** on the occasion of their retirement from the ministry. The service will be on **June 26, 1992,** D.V., at 8:00 p.m., in the **Fredericton Christian Reformed Church, 121 McAdam Avenue, Fredericton, New Brunswick.** We extend an invitation to all Pastor Nonnekes' past parishioners.

Correspondence address:
Hendrica Drost, Comp. 23, Site 7, RR#4,
Fredericton, NB E3B 4X5
Phone: (506) 450-3959

Vacation

The **Committee for Ministry with Indian and Native People in Canada** is accepting applications for a

MINISTRY CO-ORDINATOR

to support and enhance three active ministries currently working and worshipping in **Winnipeg, Man., Regina, Sask.,** and **Edmonton, Alta., Canada.**

This is a half-time position of appr. 80 hrs. per month. Qualifications include a Bachelor Degree in one of the Social Sciences and/or equivalent education and experience in a related field. The applicant must have experience and a working knowledge in cross-cultural ministry. Well-developed written, public speaking and administrative skills are essential. The position also requires considerable travel.

Applicants must be familiar with and support this ministry on behalf of the Christian Reformed Church.

Interested applicants are invited to apply by submitting resumes and letters of application before **May 31, 1992,** to:

Mrs. A. Terpstra
Luther College
University of Regina
Regina, SK S4S 0A2
Phone: (306) 585-5044
Fax: (306) 585-5267

Music Director

Grace Christian Reformed Church of Scarborough, Ont., is urgently seeking a **music director** to participate in an exciting ministry.
Please send resume to:
Grace Christian Reformed Church
25 Channel Nine Court, Agincourt, ON M1S 4B5
Att.: Anne Chung, or call (416) 293-9361 (day-time)
(416) 509-0348 (evening)

PROJECT SOW

(Serving in Our World)

is an organization committed to supporting young adults (ages 18-25) while they volunteer with various service agencies for 11 months in **Winnipeg**. We are seeking a caring, self-motivated couple who will take up the challenge of supporting and encouraging these young adults to live a life of service in Christ. The position of

COMMUNITY & DISCIPLESHIP COORDINATORS

involves living in the SOW house, maintaining a Christian community and discipling these young adults as they grow in their faith.
Applicants must be committed to investing in the lives of young adults as they discover and develop their gifts in a life of serving God within his kingdom. For more information please write:

Project SOW
335 St. John's Ave.
Winnipeg, MB R2W 1H2
Attention: Personnel

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Choose from more than 200 cars, campers and mini-vans. For more information, contact:

Toronto office
(416) 492-5494

Lokhorst Holland
011-31-2159-16316
011-31-2159-12537

Events

40th ANNIVERSARY

of the **Inglewood Christian Reformed Church (formerly Third Christian Reformed Church of Edmonton),** 12330-113 Avenue, Edmonton, AB T5M 2W4.

The congregation of the **Inglewood Christian Reformed Church** wishes to extend a warm invitation to friends and former members to join us in celebrating God's everlasting faithfulness on

Sunday, May 24, 1992, at 10:00 a.m.

The Reverend Bastiaan Nederlof will be officiating.

Calendar of Events

May 9	Fourth annual Dundas Community Springfest, hosted by Calvin Christian School, 8:30 a.m. - 3 p.m. at Community Centre, **Dundas**, Ont.
May 9	Spring concert by the Christian choir "New Life" on the occasion of its 40th anniversary, 8 p.m., Covenant CRC, **St. Catharines**, Ont. Free will offering.
May 9	Concert by the Achill & Georgetown Choral Societies at 8 p.m., Immanuel CRC, **Hamilton**, Ont. Proceeds for Redeemer College.
May 9	Organ and choir concert featuring Andre Knevel, The Osgoode Township Male Choir and soprano Janet Guillen. At 8 p.m., St. Andrew's Presb. Church, **Ottawa**, Ont.
May 9	Ontario Friendship Teacher Conference. Theme: "Spring of Living Water." At Woodland Chr. High School, **Breslau**, Ont. For info. call (519) 822-5829.
May 14	Concert by the "Maranatha Singers," 8 p.m., Maranatha CRC, **Cambridge**, Ont.
May 15	Reformed Bible College — sponsored dinner at 7 p.m. (reception at 6:15 p.m.), Redeemer College, **Ancaster**, Ont. RBC President Edwin Roels will speak. For reservations call (416) 529-0454. Alumni meeting follows.
May 15	Organ concert by Andre Knevel, 8 p.m., Melville United Church, **Fergus**, Ont.
May 15, 16, 17	Clinton's 12th annual "Klompenfeest." At Clinton Community Park, **Clinton**, Ont. **May 16**: Dutch play "Het eindpunt," at 7 p.m. For info. call (519) 523-9559 or 482-9257.
May 19	CSS's Adriana Pierik plans to be in the Lower Fraser Valley and Vancouver Island area (from **May 19-29**).
May 20	"Hollandse Dag" in **York**, Ont. Reserve this date now!
May 22-23	25th Anniversary celebration, Christian School, **Red Deer**, Alta.
May 23-29	"Friends in Concert," presented by the Achill & Georgetown Choral Societies and the "Ettens Mannenkoor." **May 23**: St. Peter's Basilica, **London**, Ont.; **May 29**: Roy Thomson Hall, **Toronto**, Ont. Concerts start at 8 p.m.
May 26-28	"Ettens Mannenkoor," in concert (8 p.m.). **May 26**: Dominion Chalmer's United Church, **Ottawa**, Ont.; **May 28**: Maranatha CRC, **St. Catharines**, Ont.
May 30	Annual A.B.C. Sale at Shalom Manor, **Grimsby**, Ont. From 8 a.m. (pancake breakfast) to 1 p.m. Dutch hospitality at its best!
May 31	City-wide hymn-sing, 8 p.m., First CRC, **Sarnia**, Ont.
June 10	"Hollandse Dag," 10 a.m., Community Centre, **Moorefield**, Ont.

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.

As in previous years, *Calvinist Contact* will carry the Summer Job Market section in the Classifieds. We urge you to check this section until **May 29.**

Send us your announcement, and include *name, age, address, phone number, experience and type of work you are seeking.* This service is *free of charge.* We have only *one* request: Please *cancel* the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!

Stan de Jong, Manager

On Saturday May 9th, 1992
7:30 p.m.
at
Grace Christian Reformed Church
"Soli Deo Gloria"
presents
"Enter His Gates"
for their 30th Anniversary
Channel 9 Court
Scarborough
Hwy 401 & McCowan Rd.
For information Call:
225-1724

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"vacation college"

SUMMERFEST · CALVIN COLLEGE ·

Join Christian friends and families for a week of learning, worship, and relaxation!

WHEN?
July 6-11, 1992

FOR WHOM?
All friends of Calvin—singles, couples, families; young and old. Children's activities and baby-sitting provided.

THEME?
"Reflecting God's Image: The Visual Arts."

SEMINARS?
"Art and the Christian Life"
Chris Stoffel Overvoorde, art
"Pilgrim Goes to the Movies"
Dr. Roy Anker, English

MEALS AND HOUSING?
All provided by the college.

OTHER PROGRAMS?
"Art Camps" for kids in grades 3–12;
"Basketball Camp" for junior high girls;
"Tennis Camps" for ages 7–12;
"Baseball Camps" for grades 9–12.

FREE TIME?
All afternoons. Enjoy Calvin's facilities and the attractions of Grand Rapids and western Michigan. An exciting social activity is planned for each evening.

COST?
$200 each adult; $100 each child ten and over; $50 each child nine and under; suite accommodates five persons. Add 15% to final cost if paying in Canadian funds.

NOT STAYING ON CAMPUS?
$100 fee includes everything but room and board; $50 for child care or children's activities for the week.

CALVIN ALUMNI?
Reunions will be held on July 9, 10 and 11 for the Heritage Class and the Classes of 1942, 1952, 1962, 1967, 1972, and 1982.

Call (616) 957-8577 for Reunionfest information.

SUMMERFEST
Alumni Office—Calvin College
3201 Burton St., S.E.
Grand Rapids, MI 49546
(616) 957-6142

Happy Mother's Day

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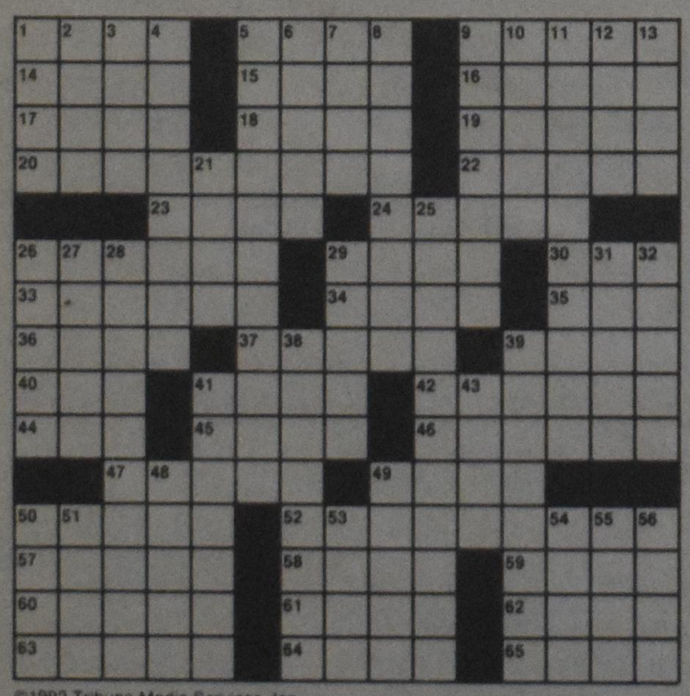
Weekly puzzle

by Richard Thomas



ACROSS
1 Rain or test
5 Cripple
9 Hoard
14 Bon — of music
15 "My Way" composer
16 Plant pest
17 Woeful word
18 Night light
19 Derisive
20 Cowpoke
22 Spartan queen
23 Falsifier
24 Draw — on (take aim)
26 Induce perjury
29 Pack
30 "The — Wolf" (London)
33 Humbled
34 Florida —
35 Tent type
36 Rounded part
37 Plenty
39 Goya's duke
40 Utter
41 Red ink item
42 Pastry
44 Ocean: abbr.
45 Gaelic
46 At some time later
47 Portly
49 Paris priest
50 Fan's photo
52 Western forage plant
57 Prunes copy
58 Blemish
59 She loved Narcissus
60 List of candidates
61 Bedouin bigwig
62 Thick liquid
63 Doctrine
64 Refuse
65 Mare fare

DOWN
1 Not completely closed
2 Bubbly drink
3 Lendl on the courts
4 Unveil
5 Abusers
6 Close by to poets
7 Altar item
8 Ordered
9 Nuts
10 Breathing stoppage
11 Easy task
12 Stash
13 First place on Earth
21 Lease
25 Hybrid fruit
26 Latin American dance
27 WWII predator
28 Early Asian
29 Large ray
31 Composer Blake
32 Out of touch
38 Too involved
39 Boon companion
41 Firmly fixed
43 Tiger Ty
48 Hill with a flat top
49 Once more
50 Bothersome one
51 Unoccupied
53 Summit
54 Western school letters
55 Worn out
56 Brewer's need

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Last week's puzzle

H	U	G	E		C	O	S	T	S		G	N	A	R
O	T	I	S		R	A	I	S	E		L	O	N	I
J	A	N	E	A	U	S	T	E	N		I	R	I	S
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R	E	P	A	S	S		C	H	A	C	H	A		
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F	S	S		P	O	I	S	E		C	L	E	A	N
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A	M	I	R		T	H	E	W	A	T	S	O	N	S
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E	T	N	A		D	E	E	R	E		T	H	E	E

ATTENTION: ALL SCHOOLS

When sending us copy for **teacher ads**, by mail or fax, please indicate 1) ad size and 2) how many weeks the ad should run!

Note: If you do not indicate the number of ad repeats, we will insert the ad on a weekly basis until further notice.

As well, please honour our deadline, Wednesday of the week prior to issue date.

Calvinist Contact
Advertising Manager

Want to rent a car while in Holland?

Jan Kalma
has the key to
all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

jan kalma

De Meer 24, 9201 EZ Drachten
The Netherlands—Tel. (31)5120-15199

Fax (31)5120-32324

Canadian News

Natives in Quebec continue long struggle of rights

Photo: National Film Board

The largest underground powerhouse in the world was blasted from solid rock in the James Bay hydroelectric power station in northern Quebec.

Robert VanderVennen

TORONTO — Native people have lived in the vast northern part of Quebec since time immemorial, living off the abundant fish and wildlife. But no one paid much attention to the land and its people until 1971 when Quebec announced its plans to develop the hydroelectric potential of the rivers draining into James Bay.

Today there are major quarrels between especially the Cree and the Quebec government. To provide Canadians with some background to this situation the federal department of Indian and Northern Affairs has issued an information sheet entitled "The James Bay and Northern Quebec Agreement and the Northeastern Quebec Agreement."

According to this report, the vast area of northern Quebec is lightly populated with 10,785 Crees, 6,739 Inuits and 559 Naskapis affected by land claims in 1991.

The area was once known as Rupert's Land. In 1968 the British government ceded the land to Canada — provided it get the Natives to surrender title to the land there. In 1912 the boundary was extended all the way north to the Hudson Strait.

Procedures established

In 1971 the Native people saw that they needed to act to protect their land. Negotiations led to a 1974 agreement between the Cree and Inuit with the governments of Canada and Quebec called the James Bay and Northern Quebec Agreement, and a 1978 agreement with the Naskapi band.

These agreements settled the Native land claims with compensation for the Crees and Inuits of $225 million and for the Naskapis of $9 million. The agreement also established procedures for future Native government relations.

The land was divided into three categories. Category I lands are for the exclusive use and benefit of the Native people. Category II lands belong to Quebec, with Natives and Quebec sharing management of lands on which Natives have exclusive hunting, fishing and trapping rights. Category III lands are special Quebec public lands on which both Native and non-Native people may hunt and fish, and on which Quebec has rights to develop resources like hydroelecticity.

Limited self-government

Inuit communities are incorporated under Quebec law with a regional government structure. In 1984 the Canadian government proclaimed the Cree-Naskapi Act which recognizes local Native government and sets up a system of land management. It recognizes a certain form of Native self-government.

School boards for the Crees and Inuits operate under Quebec jurisdiction like other school boards, with the boards having special powers to ensure that educational programs are culturally relevant. The Naskapi band has a school which operates under the Eastern Quebec Regional School Board. Schools are financed jointly by the federal and provincial governments.

Responsibility for health and social services for residents of Category I lands was effectively turned over to Natives under agencies established by the province.

Since 1975 and 1978 the federal government's role is to subsidize, through various ministries, many services it solely provided itself. Co-ordination is provided by the Minister of Indian Affairs and Northern Development.

Problems of interpretation

There have been problems with interpretation of the agreements and the adequacy of program support. Native people said that the governments were not fulfilling all of their obligations. In 1973 the first amendment to the *Constitution Act, 1982*, provided that the rights arising from existing and future lands claims should be interpreted as "treaty rights."

In 1986 Canada agreed with Inuit and Naskapi people on the implementation of certain federal financial obligations and made one-time payments of $22.8 million to the Inuit and $1.7 million to the Naskapis, which settled all then-existing matters arising from previous treaties.

Negotiations with the Cree tribe continue, among them the matter of the latest phase of the hydroelectrie megaproject. The future of that project is uncertain because it recently lost its largest potential customer, New York State. That loss has been applauded by Natives and environmentalists, but Quebec insists the project will move forward anyway.

Biblical 'Canada Clause' could be accepted for Constitution

Bill Fledderus

OTTAWA — A "Canada Clause" which proposes a Canadian identity founded on biblical principles of compassion, respect for life, responsibility, stewardship and justice stands a good chance of being accepted, according to Gerald Vandezande who helped compose it. Vandezande is the public affairs director of the advocacy group Citizens for Public Justice.

The Canada Clause would fulfil a similar function to the Constitution's preamble, although it would be longer and more specific. Principles included in the Canada Clause may influence how the courts interpret other parts of the Constitution.

Whereas the preamble is something that could be memorized by school children, the Canada Clause could make explicit the principles and values which formed our country and which should anchor the Constitution, says Vandezande.

Although the government's Beaudoin-Dobbie committee on constitutional reform recommended a Canada Clause composed by a Liberal Party group, it also included as an alternative version one written with input from Vandezande. His version is largely made up of "biblical themes translated into constitutional language," he says.

"I'm not asking anyone to adopt my principles," says Vandezande, "but I can't hide the historical principles on which this country was founded. A good Canada Clause must do justice to the history of beliefs that shaped our country as well as to the pluralism that now exists."

No empty boxes

"The recommended Liberal Canada Clause is empty and neutral, shallow and devoid of principle," he says. "The question Canadians need to ask is: *Should the Constitution be a document that states values or should it be a technical document?* I favour the former because empty boxes, like empty rooms, soon become filled with certain values."

'Compassion, fairness'

Vandezande's version reads in part, "Canada affirms: the principles of compassion, fairness, integrity and respect for life, in the context of openness, mutual respect and responsibility ... the equality of women and men ..., its commitment to the dignity and worth of all its people."

"Canada is committed to the protection of families and children ..., the responsible stewardship of its land, water resources and environment..., the achievement of the spiritual, cultural, economic, educational, political and social well-being and health of all its people ..., the responsibility to promote peace and justice for all nations and among all peoples."

Vandezande's version "stands a good chance" of replacing the Liberal one and being added to the Constitution, he says.

"At present, the texts are in the hands of the first ministers," says Vandezande, "so now is the time for Canadian citizens to let their leaders know their opinions of the various proposed wordings."

Manitoba Jews and Mennonites appreciate each other

Bill Fledderus

WINNIPEG — Being a minority and getting along with the neighbours is not always easy. But it can be done. Just ask Ted Friesen and Percy Goldberg, a Mennonite and a Jew from Altona, Manitoba.

Together they recently gave a lecture about Jewish-Mennonite relations in southern Manitoba. According to Goldberg, rarely if ever has he been ostracized by anyone from Altona's Mennonite majority.

"Really, we were like one big happy family," he says. "When I was young I dated lots of Mennonite girls and it was never a problem. People were very tolerant. Many Mennonites are still my patients."

Goldberg is now 70 and has moved to Winnipeg, where he still practises dentistry. He speaks of how his grandfather arrived in Altona at the turn of the century and how his father established a general store to serve the Mennonite farming population.

"During the war things got a little ticklish," he recently told the *Winnipeg Free Press*, "but rarely did animosity ever come to the surface."

Friesen is now 72. He was a conscientious objector during the war, whereas Goldberg served in the Canadian armed forces.

Friesen believes Mennonites and Jews co-existed so well because "both are small groups and both knew what it was to be a persecuted minority in their homelands." The Mennonites, mostly farmers, relied on the services of the Jewish people, who filled the roles of tradespeople, merchants and doctors.

Friesen says he's glad to have grown up with Goldberg and to have shared a lifelong friendship with him.